

Light:

By Transfer
APR 22 1918



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,934.—VOL. XXXVIII. [Registered as] SATURDAY, FEBRUARY 2, 1918. [a Newspaper.] PRICE TWOPENCE.
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NOTES BY THE WAY.

We have quite a budget of cases in which a person dreams of something happening to himself, finding afterwards that his dream has coincided curiously with an event occurring at about the time to somebody else, often a complete stranger. The peculiar circumstances of the events in some cases put them out of the range of chance coincidence. "M.Inst.A.E." sends the following story of a dream which seems to illustrate the point. While in the army, attached to a unit in a camp in one of the home counties, he dreamt he was in a field near his house (which is close to London). This field was not as he was accustomed to see it—a meadow—but was apparently full of root crops. In his dream he had a long-barrelled blue automatic pistol in his hand which he sighted and fired without aiming. He reproached himself for this, reflecting that he should either have sighted it at a mark or fired it into the ground. It seemed quite contrary to what he would have done in ordinary circumstances (being, as he says, very careful of firearms). Then he became conscious of a commotion at the other side of the field and found that he had shot a woman in the forehead. A crowd collected and he took to flight—"a thing," he adds, "I hope I would not do in my waking state." While sitting at breakfast on the following morning he read in his newspaper a paragraph to the effect that on the previous day (or perhaps before) a woman had been found shot dead in some market gardens in the Midlands, and that during the day an officer had been seen in the neighbourhood on a motor-bicycle, with a pistol. It is possibly an instance of what we call the "sympathetic" dream, in which, by some curious psychic law, we get occasional flashes of consciousness regarding events at a distance. Our correspondent mentions that he was in a febrile condition at the time of his dream, and suggests that this might have inhibited some faculties of the brain while making others abnormally perceptive.

* * *

Under the heading, "What Comes after Death?" a lively correspondence has been proceeding in the "Leith Observer." The issue of that journal for the 5th ult. contains a letter from Mr. James Lawrence, hon. sec. of the Spiritualists' National Defence League, replying to an attack by the Rev. P. Wilson, who admits never having attended a séance. Mr. Lawrence claims to have taken part in some three thousand. It was first-hand knowledge, he says, that led to his conversion from the Auld Kirk of Scotland to become "a fighting Spiritualist." Mr. William

Hudson follows with an onslaught on "the presumption, sham and make-believe" which in his view characterises the subject, and this elicits a long reply in the same journal of the 19th from Mr. Jeffrey, who points to the multitudes to whom Spiritualism has brought solace. "It is love, and love only, which bridges the chasm," says Mr. Jeffrey. Truly only to those who come to the matter moved by the deepest feelings of their nature, rather than by mere intellectual curiosity, can come the surest realisation of its tremendous importance. That is the whole core of the question; it banishes at one stroke the petty objections concerning its trivialities, its childish simplicities and all the rest of the stock-in-trade of the critic who approaches it without the knowledge and understanding which come of sympathy, kindness and tolerance.

* * *

All the deepest things of human life are those of the heart rather than the head. That can only be truly understood by those who can feel as well as think, and it is only for these that those aspects of Spiritualism which relate to the affections can have any direct appeal. To the intellectualist these things are foolishness. He can only be approached by the scientific method, and that is the justification of what is termed "psychic science." We have often wished that those who follow our subject in its two departments, but who are disposed to separate themselves accordingly, had a better understanding of this, and allowed each for the value of the side pursued by the other. Scientific Spiritualism may be "dry," but it is very necessary. It is the only way by which intellectual objections can be met. The Spiritualism of the affections may be "emotional," "undignified," and all the rest of it, but it does a tremendous work in the promotion of happiness. As regards the newspaper correspondence to which we have referred in the preceding Note, we observe the tendency of our attackers to admit their ignorance of the subject which they criticise. There is a refreshing candour about these admissions—or is it merely the lack of a sense of humour? In what other subject than our own would it be possible for a critic not merely to be ignorant but to have no shame in admitting his ignorance? Fortunately the times are changing rapidly in this respect. The criticism of ignorance has had some bad falls of late.

SCIENCE, PHILOSOPHY AND THE SOUL.—Science is every day making new discoveries which bear on the relation of the body and the soul. Psychical Research, if it has added little to our knowledge of another life, has at least thrown startling light on the nature of that mind whose survival is in question; and philosophy has not been idle. The application to Theology of the doctrine of evolution and of the results of psychology and of the Science of Comparative Religions has given a new meaning to the word Revelation; while in the light of lately discovered documents and new methods of study, the New Testament speaks with another voice. It is not the lack of new knowledge but the difficulty of co-ordinating it which holds us back; for no one person can have really first-hand knowledge of all the various departments of thought concerned. —CANON B. H. STREETER in "Immortality."

THE ANGELS AND THE CHURCH.

By "Joy."

All Christians, nominally at least, profess to believe in a ministry of angels as taught by the founder of Christianity and His apostles and disciples. At Christmas, more than at any other season of the year, this faith is proclaimed in glad hymns and jubilant anthems and Scriptural readings. By their thoughts, aspirations and prayers at this time more people attain to that state of mind which renders them receptive to the ministry of angels than at any other period. For this reason it is at Christmas that this blessed ministry is most abundantly manifested.

This was made gloriously evident to me last Christmas Day, when I attended divine service at a house of worship which is deservedly popular. Hymns and anthems telling of angels and what they did for mankind were sung with joyous heartiness and harmony. Good will prevailed among the members of the congregation. They were united by a genuine feeling of brotherhood—for the time being, at least. The conditions were most favourable for a great outpouring of spirit power. Many, I am sure, felt it. But to me the proofs of it were both visible and audible. For the angels I saw far outnumbered the congregation. They joined in the singing and sang as only angels can sing. It was sublime.

When the service was over I had a great desire to tell some of those in the church what I had seen and heard. But I was restrained by the thought that none to whom I might have told my glad tidings would have believed me. Some would have doubted my veracity and others my sanity. For the great majority of them, despite the fervour with which they had sung about angels, did not really believe in them. In saying this I do not mean even to suggest that they were hypocritical. Far from it. The most of them, I am sure, were sincere and kindly folk. But they belonged to that broad-minded school of Christian thought, admirable in many respects, which "explains away" all those statements in the Gospel narratives and in the Old Testament that from the standpoint of twentieth century "common sense" appear incredible. By them the angels of Scripture are regarded as figments of the imagination or allegorical abstractions—anything, in short, but real, living, incarnate human beings who could and did manifest themselves to some of their brethren in the flesh; as related, for instance, in the Scriptural lesson which was very impressively read that morning, telling how, nearly two thousand years ago, certain shepherds were keeping watch over their flocks at night.

And lo! the Angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the Angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. . . . And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.

Many Christians, perhaps a majority of them, do believe that what is related above—or something very much like it—actually happened, and that other Scriptural narratives that tell of angels appearing to men are also true. But, despite the fact that in many of the hymns they sing they avow their faith in the ministry of angels even in these modern days, the most of them really believe that all such manifestations ceased long ago. And equally with those Christians who believe that they never occurred, they would regard with grave suspicion anyone who should venture to tell them that he (or she) had seen and heard angels in their houses of worship. Consequently those members who have such experiences for the most part keep silent about them. Thus much testimony that might be obtained in churches themselves confirmatory in many respects of the teachings of Christianity is lost. Evidence that otherwise might be given of survival after death is suppressed. Proof of communications between the living and the much misunderstood dead is withheld, and experiences that would help to establish the reality of the glorious ministry of angels are seldom or never told.

All this is greatly to be deplored. So much have I found that is true, helpful and inspiring in the churches that it saddens me to see so many of them ignoring, denying, or denouncing that which, rightly used, would make them indeed centres of spiritual strengthening and uplifting, to which people would gladly turn in such terrible times of doubt, despair and distress as are now upon us. To that bitter cry that goes up from millions, "Where are our dead?" they can return no answer, demonstrably true, that will bring healing to breaking hearts. And yet I am convinced there are in all churches and chapels many possessed of psychic powers—though latent in most of them, perhaps—through whom, under right conditions, that question would be satisfactorily answered. And by those who alone can satisfactorily answer it—the living dead themselves.

SEANCE WITH THE REV. SUSANNA HARRIS UNDER TEST CONDITIONS.

Owing to the genuineness of the mediumship of Mrs. Susanna Harris having been called in question, and malicious statements having been circulated by unscrupulous persons that the voices heard at her seances were produced either by her holding the trumpet to her mouth and imitating different voices, or that the effects were produced by means of ventriloquism, it was arranged at a small preliminary meeting with the spirit friends who employ her as their instrument, to hold a seance under strict test conditions in a private house, with a representative circle, so as at once to disprove such mischievous stories and counteract, if possible, their prejudicial effects.

It was resolved that her hands should be tied, and that she should take a mouthful of coloured water, retaining it during the whole period while the voices were being produced.

On the afternoon of January 18th such a seance was held, attended by eleven people who sat round the medium in a circle, two trumpets being placed near her. Her hands were securely tied, and just before the light was extinguished, she took a mouthful of coloured water which she retained for the duration of the seance.

The electric light having been turned off, a hymn was sung, and almost immediately the little control "Harmony" was heard joining in the singing. She then spoke very clearly and with a certain gleefulness in her voice, going round the circle and addressing each individual by name. A strong male voice was heard from high overhead joining in the hymn and speaking to the circle. There were other voices purporting to be those of Mr. E. Dawson Rogers and Mr. E. W. Wallis, both former editors of LIGHT, who spoke sufficiently clearly for all to hear their remarks made to Mr. Dawson Rogers, the representative of LIGHT sitting in the circle, and to other individual members.

During the time that the voices were heard, Mrs. Harris was noticed to be breathing heavily through her nose. She was apparently in a trance condition. "John King's" powerful voice was also heard, and immediately afterwards a great disturbance occurred outside the circle in the direction of the sideboard as if articles were being upset, terminating with a crash of breaking glass. During the course of the sitting all the members of the circle were touched either by hands, or a trumpet, or a musical box while playing. A signal of three knocks on the floor previously arranged by the controls to terminate the sitting was now heard, and when the light was restored Mrs. Harris ejected the coloured water from her mouth into a small, clean wineglass, which was about three-quarters full. The fluid was observed to have very perceptibly changed in colour (*vide note by Dr. Wallace subjoined*). Her hands were then untied.

A heavy musical box weighing about eight pounds, which had been brought from a table outside the circle, was found on the knees of Mr. Percy E. Beard, a smaller one on the lap of Miss Stead, a third having been given to Lady Muir MacKenzie. Mrs. Harris's heavy velvet coat had been taken off without the fastenings on her wrists having apparently been removed, as the knots were found to be in the same condition as when secured. The coat had been placed on the shoulders

of the Rev. C. H. St. John Mildmay, and a flower had been given to Dr. Wallace, presumably taken from a bunch of the same kind on the sideboard. Several vases were upset on the top of the sideboard, and a finger-bowl was thrown to the floor and smashed. A peculiar incident connected with the bowl was that Mrs. Harris, before the séance began, had objected to it being used for her to eject the coloured water into. Thus terminated a most remarkable séance lasting about twenty-five minutes.

It should be mentioned that before the light was extinguished the sitters took hands, not relinquishing hold until the light was turned on again. The three musical boxes were carried round and round the circle by invisible means, two at least playing together from time to time.

CERTIFICATE BY SITTERS.

We were present at the test séance held to-day with Mrs. Susanna Harris, and hereby testify to the correctness of the above concise report:—

(Signed)

N. COWLEY.	PERCY E. BEARD.
ALICE M. DRAKOULES.	C. H. ST. JOHN MILDMAV.
T. MUIR MACKENZIE.	DAWSON ROGERS.
CLARISSA MILES.	A. WALLACE.
K. MITFORD.	
FELICIA R. SCATCHERD.	
ESTELLE W. STEAD.	

London, January 18th, 1918.

NOTE BY DR. WALLACE.

The chemical used when in solution becomes markedly decolourised if kept for a certain time in contact with the mucous membrane of the mouth, and was so altered when expelled by Mrs. Harris, showing that the solution had been retained during the whole of the séance.

To make a control experiment, some time after the séance had begun I took a mouthful of the same solution and retained it for nearly half the time. The decolouration, though quite apparent, was not so marked as the fluid which came from the mouth of Mrs. Harris. This was done by me to anticipate the possible objection of any critic, who might suggest that the mouthful of coloured water had been put into a small bottle secreted in the front of the bodice of the medium's dress.

(Signed) A. WALLACE, M.D.

ANGEL MINISTRY.

Mr. J. W. Macdonald (North Shields), writing on the subject of angels and the attitude of the Church towards them, a subject discussed from time to time in these columns, says:—

As an example of the quandary some of the Churches have got into on this matter, I would instance the following. A famous hymn of Charlotte Elliott says—

Christian! seek not yet repose;
Hear thy guardian angel say,
Thou art in the midst of foes,
Watch and pray!

Nonconformists in general disclaim any belief in guardian angels, and have altered the second line. A few years ago I attended an evening service at a Congregational church, where the hymn was sung thus:—

Christian! seek not yet repose,
Cast thy dreams of ease away,

thus excluding any reference to guardian angels; but I could hardly believe my ears on hearing the following Vesper hymn (not in the hymn book) at the end of the service:—

Lord, keep us safe this night,
Secure from all our fears;
May angels guard us while we sleep,
Till morning light appears.

A few months ago I attended the evening service at a Presbyterian Church where the same Vesper hymn was sung after the service; and on looking up Charlotte Elliott's hymn in their hymn book, I found the same second line altered as already given.

It would be laughable, if it were not so sad, that organised bodies whose office it is to teach spiritual things should so flounder upon so important a subject; yet it is a telling illustration of the fact that human instincts and sympathies are better interpreters of the truths of Scripture than dry theology, as well as of the doubtful morality of bowdlerising hymns.

SPIRITUAL DYNAMICS.

THE SEARCH FOR THE TRUTH.

By HENRY FOX.

Everyone wants to know the truth about everything. But not everyone is prepared to take the trouble to learn how to find the truth about anything. The labour of truth-finding is sacrificed to mental or moral indolence, or it is blocked by ignorance and want of mental training. As a consequence, the task of truth-finding is relegated to professional priests, clergy, churches and professors.

But these provide us with no solution of the difficulty: for all of these professional truth-finders are at variance amongst themselves. What means this diversity of opinion on all things in heaven or on earth? In art, in science, in politics, as well as in religion, there is an infinite variety of opinion—often, indeed, violent and virulent antagonism. Is there no absolute truth? Is truth always relative to the individual? And if so, why?

Truth is, of course, many sided, and each individual can only see a minute portion of it within the limits of his experience, and coloured by his own material interests. Hence the conflict and turmoil of opposing interests on which our civilisation is founded.

If an intelligent dog were to ask for some real truth about himself or his master, or if a worm were to seek information about the birds which devour worms, could man tell either dog or worm the whole truth? Man does not know it. He does not even know himself, or what he really is. He can create no material thing, though he can combine and use material things. The dog is destroyed along with all other animal life in the course of nature, or at the will of man. Life preys on life throughout all existence, but man is the only animal who can think about these things at all, and his thinkings are a huge jumblement of opposing and contradictory ideas of truth.

Again, we ask, what is Truth? Where can it be found? We observe that it grows in spite of all opposition. The opinion of the world about everything changes with every generation. It is like Jacob's ladder, for its end is hidden in heaven. Meanwhile man's knowledge of truth clearly is limited by his consciousness. When we talk of proving anything, we appeal to some recognised standard of judgment based on human consciousness, or to what we call facts: but facts are believed more often from the testimony of others in whom we have confidence than from our own experience. So it seems as if Truth is limited to our consciousness. Now, men's consciousness differs in degree and in height and depth and breadth; and experience has shown that a wider and deeper consciousness can be cultivated just as intellect and powers of thinking may be and are cultivated by education and other subtle influences. But if men's consciousness differs as much as do their intellects, and if all alike can extend it, it is difficult to see where this process is to stop.

Can we wonder, then, that opinions about everything in heaven or earth differ by "the whole diameter of existence"? Meanwhile this world is split up into nations, and factions within nations, and smaller groups within every faction, in endless numbers and chaotic confusion.

Hence contests and wars between nations and factions and groups. In all this, there is neither peace nor unity—yet without both peace and unity the whole race of mankind is missing the object of its existence, which must be happiness, contentment, knowledge and goodwill. It looks as if these good things were only possible when the human race has made further progress towards a knowledge of the truth. So towards this end, let us turn our attention to the foundation of all human knowledge—man's wonderful gift of consciousness, without which he would be totally unaware even of his own existence—but with which he has the capacity for knowing all things—even the truth itself.

MR. PERCY R. STREET.—It is gratifying to learn from Mrs. Street that she has received a cablegram from overseas stating that her husband, who was recently wounded, is making satisfactory progress.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, FEBRUARY 2ND, 1918.

Light:

A Journal of Psychical, Occult, and Mystical Research.

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"A PATH OF INVESTIGATION."

In an article on Spiritualism in the "Church Times" of the 18th ult. the Archdeacon of Aston shows a better appreciation of the importance of the subject than we are accustomed to find in Church newspapers. But there are some curious defects of knowledge, and some of the reasoning we are quite unable to follow.

At the outset of his article the Archdeacon finds one cause of the existence of Spiritualism as a "cult" in the fact that some individuals, "having no ballast of deep-seated knowledge to keep them from fancies and vagaries" are "drawn inevitably towards what is novel and offers a fresh and striking sensation." Another reason is seen in the desire of another class to "form part of a small minority." These generalisations strike us as rather pointless. They might have been used with equal validity by Pagan philosophers to account for the fact of Christianity when its followers were in "a small minority."

As to the attitude which Church people ought to take towards the endeavour to get into communication with spirit beings, the Archdeacon thinks they should be willing to admit that "probably strange and inexplicable things do happen in connection with the practices of Spiritualism." We learn that "those performances are not all humbug and trickery," and further, "that Mr. Podmore's writings seem to go too far in the way of making such aspersions." That, of course, is common knowledge to intelligent students of the subject who are much better judges of the value of the late Mr. Podmore's criticism than those uninformed writers who take him as an authority.

But the pronouncement on Dr. Crawford's experiments is certainly curious. We hardly know what to make of the following:—

Dr. Crawford evidently writes in good faith, and he is, to some extent, an expert, as being a teacher of mechanical engineering. One may surmise that he is not quite an ideal investigator from the scientific point of view of such unwonted happenings. He, for instance, talks quite composedly of "the operators" in these experiments—by whom he means the unseen spirits under whose control he imagines the whole performance to be taking place.

Shall we take the Archdeacon at his word? If so, then we arrive at the conclusion that to recognise the existence of spirits is unscientific, even when the admission supports the contention of religion in all ages. The spectacle of a doctor of divinity sitting in judgment on a doctor of science in this fashion is a memorable one.

But the Archdeacon is happier in his views on the diabolical theory. He dismisses the idea on general

grounds as "a remnant of old Pagan fancies about Kobolds, trolls and other tricky spirits," and he very sensibly remarks that

to put down certain happenings to his [the Devil's] direct instrumentality because we cannot understand their meaning is surely irrational and even superstitious.

For the rest, he is inclined to think that "the revelations made at séances" are referable to the dream psychology of the mind, and he quotes R. L. Stevenson's "brownies" and the visions of William Blake as illustrations of his meaning. In short, we are given a dissertation on the subconscious activities of the mind, all very old ground to scientific psychical researchers, who take these causes into account with perhaps a greater understanding of their precise value as solutions or partial solutions of the problem than the writer of the article under notice. He is repelled by the idea of an "exudation in some unpleasant way of 'psychic stuff' from the person of the medium" to form the rods or levers by which material objects are moved. He finds that "Spiritualistic 'revelations' about the other world seem to reek of their commonplace milieu." Moreover, "perils to the soul are unquestionably found rampant in the profession of mediumship." The Archdeacon refers also to Mr. Podmore's statement "that one of the most distinguished and reputable of Spiritualistic agents"—that is to say, the Rev. William Stainton Moses—"under the pressure of some emotional stress, took to drinking and thus killed himself." Finally,

however wide-minded Churchmen ought to be in the way of welcoming truth where it may be found, here is a path of investigation that we must sternly refuse to tread.

If by the "path of investigation" we understand the particular line of inquiry which the Archdeacon has followed, we should emphatically think so. It is one which angels would not tread, whoever else might rush in. There are many Church people, to say nothing of competent and instructed minds in other communities, who will be able, we think, to advise the Archdeacon on the subject with greater authority than he possesses to instruct them—that is to say, they are people who have made a close and practical study of the whole question. He will doubtless hear from some of them in this and in other journals. Space is too valuable to waste in repetitions of argument on objections worn almost threadbare. As we have said before, some criticisms almost supply their own refutation. It is merely a question of stating them.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 4TH, 1888).

DECEASE OF MRS. HOWITT.—On the eve of going to press we learn, with much regret, that Mrs. Howitt has just passed away at Rome. The venerable lady succumbed to an attack of acute bronchitis.

Dr. Elliott Cones is reported in the "Washington Evening Star" as discoursing on the recent Society for Psychical Research Report on Theosophy. He makes very little account of it. He denies that Theosophy was "created, discovered, or invented by Madame Blavatsky"; and he considers that that lady "has been hounded and maligned in an outrageous manner."—From "Jottings."

"THE PLACE OF JESUS CHRIST IN SPIRITUALISM," Mr. Richard A. Bush's pamphlet, is now in its third edition. It can be obtained from this office at the price of 3d., post free.

THE BOTANY OF CHARACTER.—As the wrinkled bud of the bindweed is transformed by the magic of Nature into an exquisite chalice, so the distorted souls of men are fashioned into shapely vessels of surpassing beauty by the wonder-working finger of God.—RICHARD REES.

THE MAINTENANCE OF "LIGHT."

(FROM SIR RICHARD STAPLEY.)

To the Editor of LIGHT.

SIR,—I heartily endorse Sir Arthur Conan Doyle's estimate of LIGHT as representing "the most living religious cause now existing upon earth," and I have much pleasure in following his example by contributing £10 towards the Maintenance Fund.

Yours truly,

RICHARD STAPLEY.

33, Bloomsbury-square, W.C. 1.

January 25th, 1918.

A NIGHT VISION AT THE FRONT.

The following is sent us by "L. I.," a wounded officer, as descriptive of an actual experience last October:—

It was cold in the trench; a faint light was slowly struggling through the ground mist, and all the world seemed very still, except for the occasional "whee-ce" and "boom-p" of a stray shell and the uneasy muttering of a man in his sleep a few yards away.

As far as one could see, nothing moved in the muddy, dreary plain around, the monotony of which was accentuated rather than broken by the one or two tree stumps, shattered and splintered, pointing unyieldingly to the darkness of the sky.

And yet, all around, there was a feeling of watching—not, indeed, by snipers, though that, too, was probable enough, but by the hundreds and thousands of those whose earthly bodies lie buried in the Flanders mud—while their spirits, one fancies, watch over the fortunes and failings of the day.

Then it seemed that the mists, swirling and rolling in the faintly springing breeze which heralds the dawn, and which the peasants name "the passing of souls," formed themselves into a gigantic figure looming against the Eastern sky. Ever the shape grew more distinct, until it could be seen that in one hand was held a vast cup, partly filled with some dark liquid, which gleamed and sparkled at intervals as though it contained within itself the very essence of life.

At intervals the figure stooped, plucking somewhat from the ground; and presently, in the clearer light, it could be seen that, struggling in the vast hand, were the forms of men, the source of the tinted contents of the cup.

Time passed, while more and yet more of those pitiful figures were gathered up, crushed and cast away, while the tide within the cup rose almost imperceptibly to the steady brim.

Not a quiver of the hand, not an emotion in the face of the dark worker to show that he heeded the fruits of his toil; and still relentlessly the hand plucked, the figures writhed, and the cup brimmed at last to overflowing.

Then it seemed that a great light, growing, and ever growing, spread all around, and showed upon that erstwhile shadowed countenance a look inexpressibly wonderful, holding within it both love and reverence; and, as the figure rose to his full height, with hand and arm outstretched, the earth was hushed to breathless watching.

It was with a gesture of benediction that the cup was extended, and the contents poured far and wide across the shattered soil.

Even as the drops fell and vanished, the figure, too, was gone; and while yet the ground was wet, green shoots and springing growths appeared, turning the scarred and tortured countryside into a land of flowers, and hiding the pits and trenches with countless poppies, spattered like drops of blood against the green of the grass.

The mists rolled down again, twisting and turning, lessening gradually before the dawn; and as the sun first rose, he was greeted by the crack-crack-crack of a machine gun, the subdued cursing of a man aroused from his sleep, and the sloppy sound of the mud as a relief party settled down for the day.

Overhead, a lark, all unheeding, burst into triumphant song.

On Monday, the 4th inst., at 5 p.m., Mr. Arthur Lovell will deliver an address, "The Breath of Life in Health and Disease," at the Y.M.C.A. Headquarters, Tottenham Court-road. The chair will be taken by Mr. J. W. Williams, supported by Sir Arthur K. Yapp, K.B.E., Mr. F. J. Chamberlain, C.B.E., and others. Admission will be free.

SEANCE PHENOMENA AND SCIENTIFIC METHODS.

BY INVESTIGATOR.

Your correspondent, R. W. Buttemer, in his letter (p. 16) deals with some interesting points in the study of dark seances and direct voice phenomena. Perhaps a short account of one or two of the steps taken by me to meet similar difficulties might be of some assistance to him and a stimulus to others.

To begin with, in answer to his query as to "an appliance for convenient note-taking in the dark," I have used, with the greatest satisfaction, a small ruby electric flash lamp bulb fitted within a case similar to a small thimble. The lamp is clipped to the middle finger of the hand holding the pencil, the wires being led to the wrist and from there to a battery standing alongside. The light passes down a small tube $\frac{1}{2}$ in. long which is so arranged that a spot of light $\frac{1}{2}$ in. in diameter is thrown on the paper around the point of the pencil. As the pencil moves forward the light will, of course, follow it.

Many sitters—perhaps I should say all sitters in direct voice seances—are vexed with the frequent loss of interesting messages, owing to the temporary failure of the power and weak manifestation. To meet this difficulty, I fitted an extremely sensitive and specially tuned telephone microphone within an aluminium trumpet of orthodox shape and dimensions; the microphone being so suspended by means of elastic as to render it safe from damage, even if the trumpet were roughly handled. The total weight is less than the usual type. The wire leading from the trumpet to the receiver, which is of the ordinary head-band pattern, is extremely light and flexible, and is in no way a hindrance. The faintest voice is rendered quite distinctly in the receivers. Of course, each sitter ought to be fitted with receiving sets.

By means of this apparatus I have participated in seances, although at a distance. I could follow everything as if I were in the room. An interesting and logical development of this tele-sitter idea, and one which I hope to try at the first opportunity, is to fit a megaphone receiver, which would enable a large audience to take part. The constant changing of the *personnel* of circles is well understood to be very detrimental to good results, and I put the above idea forward seriously as a way out of the difficulty. The circle could then always consist of the same sitters and meet in an inner room, while friends could sit outside in full communion, since they could receive all messages. Arrangements could be made, if necessary, to speak back.

It has been my good fortune to carry out my investigations with the help of the Glasgow Association of Spiritualists. It has always been the policy of their energetic President, Mr. Peter Galloway, to welcome genuine investigation. In the conduct of the direct voice seance Mr. Galloway is entitled to rank as an authority from his long and varied experience. He has been for a long time dissatisfied with the usual form of meeting, which leads practically nowhere, no record being taken, no experiments being tried and no test conditions imposed.

The difficulty, of course, has been to get a medium whose "control" was in sympathy with these views. Recently, however, all the necessary conditions have been secured. One of the Association members, who has developed mediumship of exceptional attainments and promise, has consented to sit. His control is thoroughly at one with the object of establishing all phenomena. His manifestation is one of the features of the circle. The prompt and lucid replies, which are given by him to all questions, reveal an intelligence of no common order.

It has been arranged to record everything that transpires at each circle, and for this purpose a shorthand writer takes down full notes. Each member within a few days receives a copy of these notes, and is expected to draw the circle secretary's attention to any point which appears incorrect. At the following circle, before the meeting goes ahead, the corrected notes are read to the control, and after his approval and

correction, if necessary, are finally passed for circulation. By this method it is hoped to eliminate errors entirely.

In conclusion I shall be glad to assist any investigator in any matter requiring instrumental construction, as I have had considerable experience in devising means of overcoming the many drawbacks of the séance room, if he will communicate with me through the Editor.

Mr. J. W. Macdonald (North Shields) writes:—

At a sitting with Mrs. Johnson last October we asked David Duguid whether we could get results if we adopted a red light at the sittings. He said he did not know. Towards the end of the sitting Mr. W. T. Stead took the trumpet and spoke. He said (referring to the red light): "You try your experiment, and we will help you; I know the objections to dark sittings." This we intend to do at our next sitting. His vigorous and forceful voice and manner of speaking were strikingly different from any of the previous voices through the trumpet. He was rather sharp with me when I suggested that instead of being always on the earth plane, he should explore other worlds, and said: "It is not a time for exploring other worlds, it is a time to be up and doing."

CAUSATION AND THE SPIRITUAL WORLD.

A SUGGESTED MISAPPREHENSION.

Ever since Swedenborg first outlined the doctrine that the relationship between the spiritual and natural worlds is one of cause and effect, this concept has been very widely accepted. In connection with the present great war it has been particularly pointed out over and over again that its causes lie in the spiritual world, and that its dire physical happenings are material results which have their origin in the unseen. But from this a further inference is often assumed and sometimes even definitely stated, which is more open to question. Many seem to suppose that, as cause precedes effect, spiritual world happenings must in point of time be always in advance of their ultimatum in material events on the earth plane; that, for example, the final issues of the war, the looming of the terms of peace, may already have become manifest in the spiritual world, though not yet on this plane. Surely this notion involves some confusion of ideas. If events now happening in this world are the effects of those in the spiritual world, it would be just as reasonable (or unreasonable) to conclude that it is we who are in advance in point of time, for there they are only in the causes of what is occurring here, and cause precedes effect. To suppose that the spiritual world is in the causes of what will happen here to-morrow or next month involves a hiatus between the two worlds which has no warrant. Cause and effect are continuous, and there is no interval between them. The correspondence of spiritual and natural spheres seems rather to demand a practically simultaneous operation in the two spheres—a linking of cause with effect moment by moment. There is no ground for imagining any appreciable time interval. May the day soon come when the horizon of both worlds is simultaneously rosy with the dawn of victory for the right!

C. E. B.

"LIGHT" MAINTENANCE FUND, 1918.

To the lists of donations given in previous issues, amounting to £71, we have now to add the following, for which the donors have our grateful acknowledgments:—

	£	s.	d.
H. Irving Bell	5	5	0
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THE HERE AND THE HEREAFTER.

A REVIEW AND SOME REFLECTIONS.

BY GERSON.

Sitting down to write a brief notice of a little book, I found that it had started me on a train of ideas which have long been forming in my mind and which now insisted on endeavouring, in however confused and piecemeal a fashion, to shape themselves in words. If their expression brings about my ears a hornets' nest of indignant protest, it may on the other hand waken in some breasts a responsive chord. The book in question is entitled "The City of Christ: A Conversation and a Vision," by Paul Tyner (Elliot Stock, 1s. net), and the text illustrated by Mr. Tyner's vision is that, in all manifestations of life, work is at once a means and an end. "Knowledge is tested, verified, actualised only in its application in expression, in action. At the same time this doing brings new and larger knowing." The sublimest ideals and conceptions die if denied expression. "Love is the law, the law demonstrated in conscious loving, in consciously loving work." After enunciating this lesson, the teacher in the story transports his disciple to a marvellous city—so vast in extent that it is as if all the great world-capitals were brought together and then spread out so that their structures and streets covered as much ground as possible instead of as little. A commanding height in the heart of the city is crowned by a magnificent, many-pillared temple of white marble, before which is a great circular open space. Into this space, as the visitors arrive, are pouring from all sides thousands of people, men and women. They move in orderly procession under leaders—captains of tens, captains of hundreds, captains of thousands—yet everywhere is a sense of freedom and individuality. Each unit in the vast army is willingly identifying itself with the whole. Division after division takes up its position on the circular terrace, and then the disciple becomes aware of one radiant presence which dominates the whole scene. On a stone seat in front of the temple and facing the concourse sits the City's King and ruler. He is no other than the Christ, the Divine Man. It is a special occasion of some importance. He is listening with interest as one individual after another stands forth from the crowd and announces some new achievement in industry. Authors, artists, poets and musicians recount their latest triumphs, scientists and chemists the progress of their discoveries, agriculturists tell of new varieties of fruits, vegetables and grain and of better methods of tillage; nor are artisans and handicraftsmen without their spokesmen. No pursuit useful to mankind is thought too humble and insignificant to win the Master's word of recognition and encouragement. He is the head of a perfect human society in which each works for the love of his work and the joy of service. Though enthroned King, Jesus is as of old a carpenter, the chief of a guild of carpenters delighting in designing and carrying out more and more beautiful and useful examples of their craft.

Such is Mr. Tyner's vision, and the reader, whatever he may think of some of his beliefs (I do not personally share in his reincarnation ideas), will agree that it is a very grand and inspiring one. But here comes the point to which I want to call attention. The scene is not laid in some ethereal realm: the actors, including the central figure in the drama, are clothed in physical bodies. It is a vision of heaven ("the highest of many heavens," the teacher explains to his disciple), but it is conceived of as existing here on this earth.

"A Heaven on earth!" I can imagine some note of demur and astonishment in the exclamation. Well, why not? What is the matter with this beautiful world? "Oh," it may be objected, "this life is a life of limitations." True, and so must any life be that is short of the Infinite; but the limitations against which we really chafe, are they not far less those which Nature has imposed on us than those which we have imposed on ourselves by defying her laws? Are we to suppose that there are no laws in the hereafter, and no penalties attached to their infringement? However, let us turn from the heaven of Mr. Tyner's dream to that pictured for us by the composers of some of our

best-known hymns. We at once note that, in place of the infinite variety to which we are accustomed here, its distinguishing feature is a deadly monotony. Readers of Elizabeth Stuart Phelps's "Gates Ajar," will remember the description of an intensely warm day in church when, the temperature standing at 75deg. in the porch and every window being shut, the minister, with strange inappropriateness, gives out Doddridge's "Lord of the Sabbath," in which occur the lines—

"No midnight shade, no clouded sun,
But sacred, high, eternal noon!"

The choir goes over and over and over the words. A hot sun-beam is striking full on the head of the girl who narrates the incident, and she gasps for air.

The lines quoted occur as part of their saintly author's idea of the "nobler rest above." We will supplement them with two of Cowper's:—

"There everlasting spring abides
And never withering flowers."

No night—no stars. No clouds—no feathery cirrus flecking the sky, no grand cumulus fringed with dazzling silver, only and always one great heaven of blue. Eternal noon—no rose and crimson glory of sunrise or sunset. No rain, and yet never withering flowers—flowers that never make way for fruit. No changing seasons, no glow of summer, no wealth of autumn, no orchards, no fields of waving grain, no winter sleep of Nature under her white coverlet. No snow: I mentally hear again the cry of delight of a little girl running in front of me on her way to school after the first snowfall last winter, "Oh, lovely, lovely!" And who, with any eye for beauty of line, has not admired the bare limbs of a stately tree stretched against a background of evening sky? But the poet who apostrophised a naked tree as "thou piece of perfect symmetry" and saw in it a "carven thought of God" must be content to forgo that spectacle in the scenery of the Hereafter. There no self-respecting tree will think of disrobing itself in public or even of ever exchanging its dress of delicate green for one equally beautiful of many tinted hues of yellow and brown and bright red.

And, as with Nature, so with man. The alternations of sleeping and waking will accompany the other alternations, of day and night and changing seasons, into banishment. Good Bishop Ken in his Evening Hymn, after praying that "sweet sleep" might close his eyelids, turns on his erstwhile welcome friend in this ungrateful fashion:—

"Oh, when shall I in endless day
For ever chase dark sleep away?"

Her gentle ministry being no longer needed, she is curtly dismissed. In that greatly improved order of things in which seasons never change and flowers never wither there will be no waste, and therefore no need of renewal. These belong to the limitations of earth, and will be done away with. We shall no longer be aware of effort in anything we do. There will be no bending of sinews to any task, no joy of overcoming, none of the pleasant languor that follows a day's toil which has just wearied our bodily powers without exhausting them; no stretching of tired limbs on the welcome couch, no sweet oblivion of sleep, no glad greeting of the returning light, with the consciousness of newly-gained vigour to discharge the duties that await us in the new day. As if the very zest of life did not depend upon contrast and variety! Life would be emptied of all outward delight because emptied of all novelty.

With the need for sleep will go also the need for food. Let us see what this involves. Spiritualists at least have agreed that life proceeds in connected stages, that the spirit on leaving physical conditions experiences no violent bewildering change; that not only does the scenery of the after-world largely resemble that of earth, but that the so-called spiritual body bears a recognisable likeness to the physical body through which the person manifested before his transition. The human form in its perfection has ever been regarded as the crowning work of the Creator. Artists have never tired of studying it. But that form is not a mere piece of sculpture or modelling; it is the protective covering and investiture

of certain organs, and the delicate curves which the sculptor and figure-painter love to portray do but follow the lines of those organs. They in their turn exist to discharge certain functions, nearly all of which are associated with the processes of waste and repair. But as those processes will no longer have any place in the scheme of things, such organs will cease to be needed. What sort of an unnatural monstrosity results? Look at it! Features that resemble those of the friend we have loved and lost awhile, but rigid eyelids that never close, nostrils that never breathe, teeth that never masticate, tongue and palate that never taste, and for the rest an empty shell, a hollow mockery of the warm sentient being of flesh and blood we knew—a sham body walking about in an impossible world!

"Walking about," did I say? I was forgetting that if feet and hands are retained it will merely be as links with the long past, for where the old-time laws no longer hold and we can by mere volition be in a moment in actual bodily presence in some distant place there will be no need for feet. We shall be saved the time and exertion—and miss the exhilaration—of a mountain climb, by the simple process of wishing ourselves at the top. We shall no longer delight in the exercise of handicraft of manual skill and dexterity. The very expressions will become meaningless, for the occupations in which hands were employed in providing food and clothing and shelter, or in translating the conceptions of artist, sculptor and architect into visible and tangible form, will have ceased to exist. "Creative thought" will create houses and garments out of nothing but itself, and without any intermediate processes. "Love lightens labour." Love will be spared that privilege: there will be little labour for her to lighten. Indeed, nearly if not all the manifold little methods in which love can now express herself will be denied her. Not even the warm hand-clasp will be left. One reciprocal act remains, in which the hand has no part. Perhaps blest spirits do not indulge in anything so earthly, yet, if altogether forbidden, some of us would miss it—not, of course, as much as the new-comers in "Raymond" missed their accustomed whiskey-and-sodas, but with some natural regret. Alas, how dear soever the lips by which it is given, the kiss (if still permitted) will be cold, quite cold!

No, the "spiritual heaven" of Deacon Quirk and the old hymn-writers is as unattractive as it is impossible, and our later improvements on it seem to me little better. Do we really want a heaven so very different from earth—from earth as God has made it, not as blundering man has marred it? There are hardly any experiences in life, save those due to human faults and shortcomings, which, whether pleasant or not at the time, do not afford pleasure in the retrospect. We would not have been without them. Basking in to-day's sunshine, we laugh merrily at the recollection of the drenching down-pour which soaked us to the skin yesterday. Can we conceive of a time when sun and shower will no longer be alike needful to our lives? We liken God to the sun, but His message to parched souls to the dew and the refreshing rain, for no one outward symbol can convey the many-sided perfection of Deity: it needs many symbols, even symbols apparently at variance with one another. For God is in the darkness as well as in the light, in the cloud that hides the sun as well as in the sun itself. The darkness is but the shadow of His protecting wing, and the clouds we dread may, as Cowper saw, be "big with mercies." Those old writers forgot, too, that our finite perception cannot at once take in the far distant and the near, that that same light of day which reveals to us tree and leaf and flower is an impenetrable veil to hide the stars. "The darkness and the light are both alike to Thee." So even from the point of view of symbolism there is no reason for the unnatural picture of a heaven of eternal noon or everlasting spring.

And just as little reason is there to suppose that the substitution of one kind of body for another must necessarily mark a step in spiritual progress. To take one idea regarding the "spiritual" body. A body composed of ether which has not whirled itself into the knots which we call "matter" is not necessarily, by virtue of that fact, of a nobler type than one composed of ether which has. We do not conceive of fairies, if such creatures exist, as

beings of a more refined and spiritual order than ourselves. The possession of a body of any kind, gifted with senses to place it in touch with its corresponding surroundings, must involve some kind of bodily enjoyments and corresponding opportunities for their denial where their gratification clashes with the laws of health or with the good and happiness of our fellows. If any appetite becomes diseased the fault lies with human ignorance and perversity. Remove all ground of temptation and you remove all ground of progress, for virtue consists not in the absence of appetite but in its subjection. Mr. Tyner's beautiful vision is meaningless if it does not imply that nobility of character has nothing whatever to do with independence of material conditions. The earth life of Jesus was plain proof to the contrary. Though all temptations, as indeed all life's experience, must come through the avenues of the senses, some of the very worst evils and those which cause the widest misery—cruelty, lust of power, mental and spiritual pride, overweening ambition—do not spring from any physical appetites. They may dwell in a Palace of Art—a very heaven of purely æsthetic delights—in a hermit's cell, or on the pillar of Simeon Stylites.

Take away, then, selfishness and ignorance and their offspring in disease and deformity—and wherever the former can go we can never hope quite to escape the latter—and we want no more beautiful heaven than this world can afford. Inconceivable glories hereafter! Every one of Nature's marvels, from the eye of a fly seen under a microscope to the afterglow on Alpine heights, is inconceivable to those who have never seen it. The chief joy hereafter will not be in any glittering transformation scene, but in reunion with those we loved here (God is with us here as there), and perhaps in wider opportunities of service, though we are very, very far from having exhausted those now within our reach. Meanwhile he who has Heaven within him can always see Heaven without, because he sees some aspect of the Divine beauty in rain and sunshine, cloud and blue sky, in the alternation of the seasons, in all the ever-changing panorama of Nature, in the animal creation, and in his fellow human beings made in God's likeness when He pronounced them good, and in whom that likeness is seldom if ever utterly lost.

FROM MATTER TO SPIRIT.

Figures are seldom interesting, but Mr. W. J. Vanstone in his lecture on "Vibrations: Attraction and Repulsion," given at the rooms of the Alliance on Thursday the 24th ult., contrived to make them so. He began by pointing out that his subject might be studied along the lines of both the microcosm and the macrocosm, for one fundamental law appeared to run through the whole gamut of the infinitely great and the infinitely small. The spiral movement of those vast gaseous bodies, the celestial nebulae, was characteristic also of the minute particles called electrons. The energy exerted by the centrifugal force called into existence by the gyrations of electrons translated itself into the various vibrations which we recognised as sound, light, colour, &c. Similar particles containing exactly the same charge of energy showed an affinity for each other and their aggregation formed the atom. With different characteristic vibrations and different interspatial relationships we had variety of atoms and the foundation of the various elements. The union of atoms formed molecular aggregations; hence the beginning of what we knew as matter. While, moreover, a circular movement, by the law of centrifugal force, produced repulsion on the circumference it tended to create a vortex drawing the particles within its influence towards the centre. Thus we had on the one hand repulsion and on the other attraction. These discoveries had been anticipated by philosophers for ages past. Pythagoras, Aristotle, Galileo, Sir Isaac Newton, all believed in the vibratory nature of matter. But matter was affected by mind. We found that energy might be the expression of mind or thought, and this suggested that the active force behind all phenomena was spirit. If our spirits were in touch with the creative source of all things he suggested that not only might we so affect the vibrations of the atmosphere as to cure our own and others' physical disorders but that it might be possible to get into rapport with other worlds.

SOME NEW BOOKS.

In "Prayers of a Mystic" (Sherratt & Hughes, Manchester, 1s.) we have a collection of prayers, which, the publishers note informs us, were "offered at a Spiritualistic shrine." They are fervent and devotional in tone, and seem to derive to some extent from the liturgy of the Church. They appear to have no special application to circles for spirit communion, but set out forms of invocation which might be used by devout members of the Church generally.

"What We Want and How to Get It," by Helen Boddington (G. Bell & Sons, Ltd., 1s. net), is a sequel to the same author's "Little Steps in the Way of Silence," a book for young people in the nature of "talks" on spiritual qualities. The teachings then given seem to have made so deep an impression on young minds that the author has been encouraged to continue the instruction, which is much on the lines of the newer thought of to-day, and well calculated to be of profit to those for whom it is intended.

"Some Facts Relating to Internal Respiration," by H— B— (J. Thomson, Portobello, 2s. 6d. net), is an account of the results of the cultivation of interior breathing. Those who are familiar with the writings of Mr. T. L. Harris, Dr. Berridge and others who have described this particular method of coming into closer relation with spiritual states will recognise the character of the book. "Internal Respiration," says its author, "is the inhaling into the spiritual lungs the air of the heavens." The little work belongs to the queer byways of psychical study, but some of the ideas it sets out strike us as being true and useful.

In "Hydesville in History," Mrs. M. E. Cadwallader gives us in a handy form the story of what are sometimes called the "Rochester rappings," and some account of the Fox family, in whose home Modern Spiritualism is generally regarded as having taken its rise. It is worth remembering, however, that Andrew Jackson Davis, known variously as the "Poughkeepsie seer" and "the Father of Modern Spiritualism," was the first to set out the new revelation on its philosophic side. It would be more correct, one imagines, to regard the Hydesville manifestations as a kind of culminating point in the development of the psychic history of the world than an originating event. No doubt many so regard them, but it is well to try and prevent a too parochial view of the matter. Mrs. Cadwallader's book is a welcome contribution to Spiritualistic literature, and one which we wish Mr. Edward Clodd had read before he launched his thunderbolts. The book is published by the "Progressive Thinker" (Chicago), but no price is mentioned.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following donation: "Emma," £1.

MR. E. WILMSHURST points out a rather curious misprint in his article on page 27 of our last issue, where in the thirty-fifth line, Dr. Evans, the Oxford professor who made the recent discoveries at Knossos, in Crete, is referred to as "Devans."

EFFETE SUPERSTITIONS.—We must remember the age-long tendency to put down everything which is strange and marvellous to the Devil. A storm is his work, disease is his doing, a comet his messenger; half the mountains and gorges in Europe bear his evil name. If a sparrow interrupts St. Dominic at his prayers by its twittering, it is sure to be a disguised devil! If the little jackals visit the cave of St. Paphnutius they are fiends with some design upon the good man's soul.—"Is Spiritualism of the Devil?" by the Rev. F. FIELDING-OLD, M.A.

THE Rev. Dr. Donnelly has been giving a series of lectures at St. Patrick's Church, Montreal, on the question: "Can we Converse with the Dead?" We have a report of the first lecture, the main points in which are (1) that the phenomena of Spiritualism cannot be ignored; (2) that the cause of the prevalence of Spiritualism at the present day is this calamitous war. Those who have been bereaved by it seek in their sorrow "knowledge and communication with their dead loved ones," putting aside "the strength and consolations of the Christian religion." It seems unnecessary to offer any comment on these statements.

SOCIETY WORK ON SUNDAY, JAN. 27th. &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Mrs. Wesley Adams, excellent address and clairvoyance. Soloists, Miss Janet Cooke and Mr. H. M. Field. Very large attendance.—77, *New Oxford-street, W.C. 1.*—21st ult., Mrs. E. A. Cannock, evidential clairvoyance. Sunday next, see front page.—G. C.

LONDON SPIRITUAL MISSION: 13r. *Pembroke Place, Bayswater, W.*—Mrs. Mary Davies on "The Life was the Light"; Mr. Prior on "The Guiding Hand." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave two most interesting inspirational addresses morning and evening. For Sunday next, see advt.

WIMBLEDON SPIRITUALIST MISSION.—Spiritual address by Mr. J. Macbeth Bain. For prospective announcements see front page.—R. A. B.

READING.—**SPIRITUAL MISSION,** 16, *BLAGRAVE-STREET.*—Services 11.30 a.m. and 6.45 p.m. Addresses by Mr. H. Bodington. Sunday next, Mr. Howard Mundy.—T. W. L.

LEWISHAM.—**THE PRIORY, HIGH-STREET.**—Address by Mr. Pulham; clairvoyance by Mrs. Pulham; good attendance. Sunday next, 7 p.m., Mr. Geo. Prior.—E. W. D.

TOTTENHAM.—684, *HIGH-ROAD.*—Address and clairvoyance by Mrs. Mary Gordon. Sunday next, 7 p.m., Mrs. Edith Marriott, address and clairvoyance; 3, *Lyceum.*—D. H.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Inspiring addresses: Morning, Mr. H. E. Hunt; evening, Dr. Vanstone. Sunday next, 11 a.m., church service; 6.30 p.m., Mr. E. W. Beard.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, *Lyceum*; evening, Mr. Horace Leaf, address and clairvoyance. Sunday next, 3 p.m., *Lyceum*; 7, Mrs. Cannock, address and clairvoyance.—J. M. P.

BRIGHTON SPIRITUALIST BROTHERHOOD.—**OLD STEINE HALL, 52A, OLD STEINE.**—Sunday next, 11.30, healing service; 7 p.m., Mr. Macbeth Bain on "The Spiritual and Psychical Uses of Food." Tuesday, at 7.45, healing service. Thursday, 7.45, inquirers' meeting. Friday, 7.30, Young People's Guild.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Good morning circle; evening, Mr. C. Hepburn, address; Mrs. Bloodworth, clairvoyance. Sunday next, 11.15, circle service; 3, *Lyceum*; 6.30, Mrs. Neville. 7th, 8.15, lecture and discussion.—N. B.

CLAPHAM.—**ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.**—Sunday next, 11 a.m., public circle; 7 p.m., Miss Violet Burton. Friday, at 8 p.m., public meeting. Saturday, 9th, 6.30, social and dance. 10th, Alderman D. J. Davis.—E. E. G.

BRIGHTON.—**THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.**—Sunday next, 11.15 and 7, Mrs. Wallis, addresses and answers to questions, also descriptions; 3 p.m., *Lyceum.* Wednesday at 8.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—6.30, Mr. Tilby, interesting address on "Clear Thinking." Sunday next, 6.30, Mrs. Podmore, address and clairvoyance. 4th, 3 p.m. (ladies), address and clairvoyance by Mrs. Marriott. 6th, 7.30, address and clairvoyance.—E. M.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, Mr. and Mrs. Pulham, address and clairvoyance; evening, splendid address, also clairvoyance, by Mrs. Jamrach. Crowded hall. Sunday next, 11.15 a.m., Mr. T. Olman Todd; 3, *Lyceum* (welcome to all); 7 p.m., Mr. and Mrs. Smith.—R. E.

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IN MEMORY OF JANUARY 29th, 1915.

My son Kay, too great of heart and soul for a world so small and blind, which so lightly accepts the sacrifice of youth and joyous life, God-given. But this can reach you, and when we meet, my great love shall make up to you for all you bore so bravely. And your love will comfort me. Yours, and Sunny's, ever faithful mother.

Children, say not "Good-night,"
But in your brighter elime
Bid me "Good morning."

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Paper Shortage.—Recent issues of "Light" have been completely sold out, disappointing applicants for particular numbers. We hope that readers will become regular subscribers, for only in this way can they be sure of a copy.

NOTES BY THE WAY.

We have been impressed of late by the frequent desire of persons more or less new to our subject to develop their psychic powers in order that they may be of use to the world. We fear that in some cases the matter is given an exaggerated importance. It may result from the queer doctrine occasionally preached from the platforms of societies that the cultivation of psychic gifts is the one thing needful. But the fact remains that psychic gifts are in no way a guarantee of real spiritual growth, although in some cases they may assist it. And there is another consideration. A gift or talent cannot be cultivated unless it is there. A clumsy and short-sighted system of popular education, begun some fifty years ago, turned thousands of born leaders and artificers into awkward and inefficient clerks, and ruined their careers.

Doubtless there are many persons with great psychic powers running to waste through ignorance, and such people may well aspire to turn their gifts to the service of humanity. But our experience is that such gifts do not call for much seeking. They quickly burst through and become apparent, making an imperative demand for expression. "There's a divinity that shapes our ends" in this as in other matters. Many psychic gifts, we imagine, will be best developed and exercised in private. For public uses we want only the best and the strongest. And in any case we should be careful to distribute our powers wisely. At the moment this world should be at least as much our concern as the world beyond. We cannot concentrate on one side without detriment to the other. We should exercise all our powers equally, for only so is harmonious development to be gained.

The "Times" Literary Supplement recently had some excellent things to say on what it called the Universal Hope, by which it seems to mean the hope that this world is not the measure of human life, that there is a beautiful and beneficent purpose underlying the universal order. The

Germans are supposed not to have this hope, but the "Times" writer thinks differently:—

There are those who tell us that the German people will put up with anything; but they believe that only because they do not share the universal hope. To them the Germans are not human beings, but a species distinct from all the rest of mankind. That is the Germans' opinion of themselves; and it is nonsense. They are human beings and subject to the laws of the human mind; they cannot believe lies for ever. They may believe them as long as the lies seem to profit them; but when they profit them no longer they will not wish to believe them. The universal hope is based on a belief that all human beings are human beings, however much they may disguise the fact; and that human beings cannot act contrary to the human conscience and reason without at last producing a reaction in themselves. And this reaction in affairs of the world means weakness.

That distinguished critic, James Douglas, writing in the "Star" of the 1st inst., gives warm praise to Miss Lindaf-Hageby's new book, "Mountain Meditations." He refers to her as "a lady with an unpronounceable and almost unspellable name"—a queer dictum, for the name is tolerably well-known and it is sufficient to use the term "Miss Lind" for all informal purposes. That, however, is by the way. What struck us as curious was that after a quite enthusiastic appreciation of the book he dismisses the chapter on "The Borderland" with the following amusing comment concerning "the leisured folk who dabble in spookery and spiritualism":—

Their flirtations with the mystery of the other world are largely due to their being free from the need to keep body and soul together in this world. Poverty breeds common-sense.

Mr. James Douglas has for once gone outside his province. His remark shows that he is this time reviewing something with which he cannot have even an elementary acquaintance.

Let us imagine for a moment that someone familiar with psychic science, but utterly unacquainted with literary matters, should express himself in this fashion:—

Let us consider the case of the leisured folk who dabble in "bookery" and literary criticism. Their flirtations with the art of scribbling are largely due to their being free from the need to do any useful manual labour. Muscular toil breeds common sense.

What would Mr. Douglas think of the person who uttered such nonsense as that? Yet it is not a bit more absurd than his own ill-considered statement. All that is to be said for it is that it contains a grain of truth, equally with our little parody of it. There are people of leisure who have an itch for writing, and are able to pursue their amateur efforts in virtue of being exempt from other labour. And there are also well-to-do folk who dabble in psychic matters. But there are hundreds who follow literature as a legitimate craft for a livelihood and thousands who find in Spiritualism a subject calling out their best powers and giving their lives a new meaning and purpose.

A CREDULOUS "REVEALER."*

EXTRAORDINARY IDEAS ABOUT A SUPPOSED MEDIUM'S
"GUILD."

BY ELLIS T. POWELL, LL.B., D.Sc.

The writer of these "Revelations" is "a professor of natural philosophy, a student of science in all its branches" (p. 77) and the "author of some recognised scientific text books." But the basic inspiration of his disclosures consists of a persuasion that the "Lure of the Unknown" has "affected gravely the fortunes of the human race. It is the fundamental cause of every religion that the world has known." The Plain Citizen might have reflected that it is also the "fundamental cause" of every science (particularly the sciences embraced in the class of natural philosophy) that the world has known. So that for this professor of natural philosophy, as for others, the Unknown must at some time or other have been a "lure," spite of the poor estimation in which he holds those who follow it. But nowadays he is content to be unattracted by the spell of scientific curiosity. For instance, he admits (p. 77) that he is ignorant how the will transmits its mandates to nerve and muscle. "There he comes to a halt" (p. 78). It is just the refusal of Sir Oliver Lodge to "come to a halt" which has been the seed of the harvest represented by "Raymond."

According to the Plain Citizen, however, Sir Oliver has been cleverly fooled. Trained experimentalist as he is, Sir Oliver has failed to discover the existence of a far-flung and elaborate guild of mediums, who collect masses of information about sitters and their families, and utilise it for the purpose of imposing upon them. Precautions designed to prevent a medium's knowledge of the identity of his (or her) sitters would not "amount to much if Mr. Peters and Mrs. Leonard were in a guild of mediums" (p. 121). The Plain Citizen believes there is such a guild, and that by means of its widespread activities Sir Oliver Lodge was exploited. In America he has heard that such a guild exists, and (p. 98) is "understood to be not unlike Freemasonry . . . there was also an impression widely prevalent that its main activities were devoted to the collection and distribution among mediums of information [as?] to present and future clients ('sitters') and their personal surroundings." The Plain Citizen has "heard much to the same effect in England," and "in English-speaking countries, at least, a kind of International Craft appears to be gradually shaping itself and to become more and more influential as the years go by." Of course, "all this is mere hearsay," says the Plain Citizen. It is "not based upon any definite proof (p. 98), which, in view of the obvious necessity for secrecy, cannot be expected"; but it is nevertheless the assumption upon which the whole of the "revelations" are built.

Now there happen to be such organisations formed to collect information for business purposes. By putting an inquiry through Stubbs's Agency, or one of the Trade Protection Associations, a subscriber could ascertain in the course of a few days what was the reputation of the Plain Citizen (or almost any other citizen in the upper, middle and commercial classes) as regards the payment of his tradesmen's bills; how many County Court judgments (if any) had ever been recorded against him, if he had ever been bankrupt, and (roughly) what sum of money he was "good for" in a credit transaction. But Stubbs's and the allied agencies are very expensive affairs to "run." They have branches all over the country. They enjoy the support of tens of thousands of commercial subscribers, since they could not exist, and maintain their extensive service, without spending a mint of money. The Plain Citizen asks us to believe that an organisation on a much more extensive scale is maintained by mediums, numerically a small class, and a class notoriously composed of people of the most limited means. If we accept this view we must believe that this vast information bureau extends over every social stratum. It cannot stop at the middle classes and the commercial classes, as is the case with the Stubbs reference system. Further still, we must

swallow the theory that while the huge and intricate trade protection associations are concerned only with the credit status and financial record of an individual, this guild of mediums possesses an up-to-date register in which are recorded absolutely innumerable details with regard to the personal history not only of the living individual and his family, but of many of his kith and kin who have long ago departed to the spirit world.

Where are the headquarters of this colossal guild of mediums? Where is the immense suite of offices in which its archives are contained? How is it that we never meet any of the army of Paul Prys who must be engaged in keeping the records up-to-date? How are its investigations kept so quiet that our most sacred family secrets are probed for the use of the "guild" without our ever getting on the track of the inquirer, or hearing from our friends and neighbours about his prying activities? How is it that in the various prosecutions of mediums no cross-examination has ever been directed to show the existence of this information bureau, and thereby to weight the indictment by demonstrating the working of a huge conspiracy? Above all, how is the thing done? Sir Oliver Lodge, with his distinctive physical characteristics, may possibly be well known to every medium in the country. A few familiar facts about his career and his family history may, indeed, be extracted from reference books and docketed away for use when he calls. Intimate details, such as would impress and have impressed members of his family, are not accessible from those sources. But what is the *modus operandi* when Mr. Jones or Mr. Smith, or any of the millions of other "plain citizens," or their more or less plain wives, drop in unexpectedly upon a clairvoyant or a psychometrist? The medium is frequently alone. Nobody ever seems to hear him ringing up the "open day and night" offices of the mediums' guild to be supplied at a moment's notice with the family history of Mr. Smith so that it could be used for the purpose of this gigantic policy of bluff. Moreover, it does not seem to have occurred to the Plain Citizen what a miraculous promptitude and facility of reference would be required, even if the telephone were utilised in this fashion. And how is the trick performed in the case of the humble medium who is not on the telephone, or who lives so far away in the provinces that at least a trunk call would be necessary to get in touch with the colossal agglomeration of archives?

Still more wonderful must be the circumstances attending a public demonstration of clairvoyance such as is given week in and week out by so many of the great Spiritualist societies. Are we to understand that the clairvoyant peeps at the audience just before the meeting begins, and then hastily rings up the headquarters of the "guild," asking to be supplied with instant and detailed personal particulars of a tall man with black hair, heavy moustache, round shoulders, prominent ears and a monocle, whom he observes in the audience, and upon whom he intends to impose the clairvoyant description of a departed mother? Are we really asked to believe that any organisation could, without a moment's delay, identify this nameless individual out of an aggregate of forty millions or so, simply by means of a rapid and cursory description? Can it instantly transmit by telephone his name, numerous particulars of his family and private history, and such a personal word-picture of his late mother as would prompt him to say, perhaps with tears in his eyes, that he recognises the description? Why, the Government itself, backed by all the money of the nation, could hardly create and maintain such a system. How can we imagine it done by a "guild" of mediums in spite of their "sharp look-out for the main chance" (p. 98), and done on a scale which would knock Somerset House into the proverbial cocked hat!

Traced up to this point, without going a step further, the whole argument attains a *reductio ad absurdum*. "You are a funny fellow," said Charles II. to a sceptic; "you would believe anything but the Bible." One might paraphrase the Merry Monarch's criticism in application to the Plain Citizen. His intellectual make-up is such that in order to get away from the natural psychic explanation of Sir Oliver Lodge's experiences he is willing to accept, and he wants his readers to accept, an hypothesis which rests on something ten thousand times

*"Some Revelations as to 'Raymond'": By a PLAIN CITIZEN. (Kegan Paul.)

more marvellous. He can believe in a miracle of compilation and instant facility of reference, maintained by a "guild" of comparatively impecunious sensitives at an expense which could not be a penny less than £2,000 a week; but he cannot believe in Sir Oliver Lodge's capacity as a trained and wary scientific observer. The real "revelations" are not about "Raymond." They are a ruthless *exposé* of the revealer's own credulity. In that respect they are indeed "some" revelations.

CONCERNING DREAMS.

Sleeping and dreaming are two of the commonest and strangest of human experiences. It would seem that a study of these, with their allied phenomena of trance, hypnotism, insanity and others, should throw much light upon consciousness and its relation to the brain. The student of psychology, like the student of Spiritualism, must think of man as twofold (body and spirit), and of the body as twofold (physical and super-physical). The problem of dreaming is the problem of the relation of these three. Normally the conscious unit is functioning in the physical body. How is it in sleep? We know that sleep is (or may be) accompanied by a separation of the two bodies. Are we entitled to assume that in dreaming, when sleep is less profound, this separation is incomplete, with the result that the spirit, though still in communication with the brain, is only partially in control and has lost that fine critical judgment which in the waking state keeps it in touch with reality? There are, of course, other dreams which are true experiences, when the spirit is not functioning in the physical body at all.

A little book by J. W. Wickwar ("Dreams: What they are and What they mean," A. & F. Denny, Strand, W.C., 1s. and 2s.) does not go very deeply into the problem, but the author's conclusions are sane and sensible and free from any sort of fantastical speculations.

Dreams, he says, are formed from the sensations, emotions and events of our lives; they depend on functions of the brain, which, though unchecked by the senses, are yet identical with those exercised during wakefulness. A dream is, in most cases, simply a repetition, a re-formation and a revealing of past cerebral conceptions.

That is his whole explanation. Dreaming is the result of a peculiar activity of the brain, when the senses are asleep. But the senses are not entirely asleep, and frequently, by the sensations (of feeling or sound) which they convey, suggest the subject of the dream. In dreams, paradoxically enough, the conscious self is wide awake and may be exerting itself strenuously, but is in the ridiculous position of being deceived into thinking itself to be playing a part in scenes that have actually no existence, among people who are in fact not there. It is acting in a play of its own composing, yet unaware of having composed it or that its acting is only in imagination. A curious state of mind.

That it is due to some sort of dissociation I feel sure; either such as I have described or a disconnection of cells or centres of the brain. It has happened to me more than once to wake up suddenly and find myself unable to move for a little while. I take it that this points to a connection severed and not at once restored. It is the state of trance, and though it can be artificially induced by the drug "curare," the cause is not necessarily the same.

In the book referred to the most interesting chapter is on Psycho-analysis. The author expresses strong disagreement with the sex theory of Freud and his school. "Really," he says cuttingly, "it would seem that an analysis by the new psychology is an analysis of the mind that makes it."

N. G. S.

THE COMING CIVILISATION.—I believe most surely in the dawn of a new age, but I also believe that before that new age is realised we have many a fight to wage against the forces of reaction even when this war is over. Prussianism does not exist in Germany alone. But I have absolute faith that the fight will be won, because men and women are fighting it together, shoulder to shoulder.—LADY EMILY LUTYENS, in "The Sacramental Life."

THE HOLY THORN OF GLASTONBURY.

By H. P. NORMAN

(Late of the Royal Botanic Gardens, Kew).

Your readers a short time ago, in an article by Mr. Melchior MacBride, had their attention drawn to the beautiful legend associated with this interesting plant. No doubt many were surprised when told that the remarkable winter-flowering habit of the thorn is an actual fact; and surprise on this point is not to be wondered at when even guide-books speak of the phenomenon as though it were merely legend and nothing more.

In Bean's "Trees and Shrubs" (a standard work), Vol. I., p. 430, the Glastonbury Thorn is given the name of *Crataegus monogyna* var. *precax*, and is regarded as a precocious variation of *C. monogyna*.

Bean writes as follows:—

This remarkable variety, besides bearing a crop of blossom at the ordinary season, flowers and produces young foliage in winter. The popular belief that it breaks into flower about Christmas Day has frequent support in fact, although much depends on the season. In the South and West of England, if November and December be mild, it will have some flowers open on old Christmas Day (January 6th). If those months are cold and the winter severe and long, the flowers may not expand until March or April. On the other hand, I have gathered flowers in November. . . The variety is worth growing not only for the sake of the old legend, but because of its interest in flowering in mid-winter.

It will therefore be seen that the winter-flowering habit of the plant is a well-established fact.

The origin of the variety is obscure, and there seems to be no reason why the legendary explanation may not be actual fact, for in the process of artificial propagation variations more or less marked often occur. According to the legend, the variety originated in England, and this is probably accurate, for, so far as I am aware, it is not reliably reported as occurring in a wild state in Palestine—although the species *C. monogyna* is common there. Perhaps, therefore, it is a little unlikely that our soldiers may have seen the thorn flowering after the habit of the Glastonbury variety on the hills of Judea at the present time, as Mr. MacBride suggests.

Authorities seem to agree that the old tree of the 17th century was partially destroyed during a period of religious fanaticism by certain over-zealous individuals, but it surprises me to read Mr. MacBride's clear statement indicating that Cromwell was directly responsible by ordering its destruction.

Folkard, in his "Plant Lore," says:—

Until the time of Charles I. it was customary to carry a branch of the Thorn in procession at Christmas time; but during the Civil War, in that reign, what remained of the tree was cut down; plants from its branches are, however, still in existence.

This is not very precise, although the authority is a good one, but it leads me to hope that Oliver, after all, may not have been the guilty party.

It is interesting to note that Collinson, in his "History of Somerset," Vol. II., records that there once flourished on the north side of St. Joseph's Chapel at Glastonbury a "miraculous walnut tree," which never budded forth before the Feast of St. Barnabas (June 11th), and on that very day shot forth its leaves and flourished like the normal species.

For reasons given above, there appear to be no grounds for doubting the natural possibility of the origin of the Holy Thorn from Joseph's staff, but it would surely be unwise to speculate on the probability, or otherwise, of Divine intervention in the production of this variation for the purpose indicated in the legend.

After all, we know so little about living things, and can only realise that in the consciousness of every growing plant, even as in the human species, there lies mystery past all knowing, and possibilities beyond all human comprehension.

MESSRS. CASSELL AND CO. will issue next week a new book by Mr. J. Arthur Hill, "Man is a Spirit." We hope to notice the work in due course.

A CREDULOUS "REVEALER."*

EXTRAORDINARY IDEAS ABOUT A SUPPOSED MEDIUMS' "GUILD."

BY ELLIS T. POWELL, LL.B., D.Sc.

The writer of these "Revelations" is "a professor of natural philosophy, a student of science in all its branches" (p. 77) and the "author of some recognised scientific text books." But the basic inspiration of his disclosures consists of a persuasion that the "Lure of the Unknown" has "affected gravely the fortunes of the human race. It is the fundamental cause of every religion that the world has known." The Plain Citizen might have reflected that it is also the "fundamental cause" of every science (particularly the sciences embraced in the class of natural philosophy) that the world has known. So that for this professor of natural philosophy, as for others, the Unknown must at some time or other have been a "lure," spite of the poor estimation in which he holds those who follow it. But nowadays he is content to be unattracted by the spell of scientific curiosity. For instance, he admits (p. 77) that he is ignorant how the will transmits its mandates to nerve and muscle. "There he comes to a halt" (p. 78). It is just the refusal of Sir Oliver Lodge to "come to a halt" which has been the seed of the harvest represented by "Raymond."

According to the Plain Citizen, however, Sir Oliver has been cleverly fooled. Trained experimentalist as he is, Sir Oliver has failed to discover the existence of a far-flung and elaborate guild of mediums, who collect masses of information about sitters and their families, and utilise it for the purpose of imposing upon them. Precautions designed to prevent a medium's knowledge of the identity of his (or her) sitters would not "amount to much if Mr. Peters and Mrs. Leonard were in a guild of mediums" (p. 121). The Plain Citizen believes there is such a guild, and that by means of its widespread activities Sir Oliver Lodge was exploited. In America he has heard that such a guild exists, and (p. 98) is "understood to be not unlike Freemasonry . . . there was also an impression widely prevalent that its main activities were devoted to the collection and distribution among mediums of information [as?] to present and future clients ('sitters') and their personal surroundings." The Plain Citizen has "heard much to the same effect in England," and "in English-speaking countries, at least, a kind of International Craft appears to be gradually shaping itself and to become more and more influential as the years go by." Of course, "all this is mere hearsay," says the Plain Citizen. It is "not based upon any definite proof" (p. 98), which, in view of the obvious necessity for secrecy, cannot be expected; but it is nevertheless the assumption upon which the whole of the "revelations" are built.

Now there happen to be such organisations formed to collect information for business purposes. By putting an inquiry through Stubbs's Agency, or one of the Trade Protection Associations, a subscriber could ascertain in the course of a few days what was the reputation of the Plain Citizen (or almost any other citizen in the upper, middle and commercial classes) as regards the payment of his tradesmen's bills; how many County Court judgments (if any) had ever been recorded against him, if he had ever been bankrupt, and (roughly) what sum of money he was "good for" in a credit transaction. But Stubbs's and the allied agencies are very expensive affairs to "run." They have branches all over the country. They enjoy the support of tens of thousands of commercial subscribers, since they could not exist, and maintain their extensive service, without spending a mint of money. The Plain Citizen asks us to believe that an organisation on a much more extensive scale is maintained by mediums, numerically a small class, and a class notoriously composed of people of the most limited means. If we accept this view we must believe that this vast information bureau extends over every social stratum. It cannot stop at the middle classes and the commercial classes, as is the case with the Stubbs reference system. Further still, we must

swallow the theory that while the huge and intricate trade protection associations are concerned only with the credit status and financial record of an individual, this guild of mediums possesses an up-to-date register in which are recorded absolutely innumerable details with regard to the personal history not only of the living individual and his family, but of many of his kith and kin who have long ago departed to the spirit world.

Where are the headquarters of this colossal guild of mediums? Where is the immense suite of offices in which its archives are contained? How is it that we never meet any of the army of Paul Pry's who must be engaged in keeping the records up-to-date? How are its investigations kept so quiet that our most sacred family secrets are probed for the use of the "guild" without our ever getting on the track of the inquirer, or hearing from our friends and neighbours about his prying activities? How is it that in the various prosecutions of mediums no cross-examination has ever been directed to show the existence of this information bureau, and thereby to weight the indictment by demonstrating the working of a huge conspiracy? Above all, how is the thing done? Sir Oliver Lodge, with his distinctive physical characteristics, may possibly be well known to every medium in the country. A few familiar facts about his career and his family history may, indeed, be extracted from reference books and docketed away for use when he calls. Intimate details, such as would impress and *have* impressed members of his family, are not accessible from those sources. But what is the *modus operandi* when Mr. Jones or Mr. Smith, or any of the millions of other "plain citizens," or their more or less plain wives, drop in unexpectedly upon a clairvoyant or a psychometrist? The medium is frequently alone. Nobody ever seems to hear him ringing up the "open day and night" offices of the mediums' guild to be supplied at a moment's notice with the family history of Mr. Smith so that it could be used for the purpose of this gigantic policy of bluff. Moreover, it does not seem to have occurred to the Plain Citizen what a miraculous promptitude and facility of reference would be required, even if the telephone were utilised in this fashion. And how is the trick performed in the case of the humble medium who is not on the telephone, or who lives so far away in the provinces that at least a trunk call would be necessary to get in touch with the colossal agglomeration of archives?

Still more wonderful must be the circumstances attending a public demonstration of clairvoyance such as is given week in and week out by so many of the great Spiritualist societies. Are we to understand that the clairvoyant peeps at the audience just before the meeting begins, and then hastily rings up the headquarters of the "guild," asking to be supplied with instant and detailed personal particulars of a tall man with black hair, heavy moustache, round shoulders, prominent ears and a monocle, whom he observes in the audience, and upon whom he intends to impose the clairvoyant description of a departed mother? Are we really asked to believe that any organisation could, without a moment's delay, identify this nameless individual out of an aggregate of forty millions or so, simply by means of a rapid and cursory description? Can it instantly transmit by telephone his name, numerous particulars of his family and private history, and such a personal word-picture of his late mother as would prompt him to say, perhaps with tears in his eyes, that he recognises the description? Why, the Government itself, backed by all the money of the nation, could hardly create and maintain such a system. How can we imagine it done by a "guild" of mediums in spite of their "sharp look-out for the main chance" (p. 98), and done on a scale which would knock Somerset House into the proverbial cocked hat!

Traced up to this point, without going a step further, the whole argument attains a *reductio ad absurdum*. "You are a funny fellow," said Charles II. to a sceptic; "you would believe anything but the Bible." One might paraphrase the Merry Monarch's criticism in application to the Plain Citizen. His intellectual make-up is such that in order to get away from the natural psychic explanation of Sir Oliver Lodge's experiences he is willing to accept, and he wants his readers to accept, an hypothesis which rests on something ten thousand times

* "Some Revelations as to 'Raymond'": By a PLAIN CITIZEN. (Kegan Paul.)

more marvellous. He can believe in a miracle of compilation and instant facility of reference, maintained by a "guild" of comparatively impecunious sensitives at an expense which could not be a penny less than £2,000 a week; but he cannot believe in Sir Oliver Lodge's capacity as a trained and wary scientific observer. The real "revelations" are not about "Raymond." They are a ruthless *exposé* of the revealer's own credulity. In that respect they are indeed "some" revelations.

CONCERNING DREAMS.

Sleeping and dreaming are two of the commonest and strangest of human experiences. It would seem that a study of these, with their allied phenomena of trance, hypnotism, insanity and others, should throw much light upon consciousness and its relation to the brain. The student of psychology, like the student of Spiritualism, must think of man as twofold (body and spirit), and of the body as twofold (physical and super-physical). The problem of dreaming is the problem of the relation of these three. Normally the conscious unit is functioning in the physical body. How is it in sleep? We know that sleep is (or may be) accompanied by a separation of the two bodies. Are we entitled to assume that in dreaming, when sleep is less profound, this separation is incomplete, with the result that the spirit, though still in communication with the brain, is only partially in control and has lost that fine critical judgment which in the waking state keeps it in touch with reality? There are, of course, other dreams which are true experiences, when the spirit is not functioning in the physical body at all.

A little book by J. W. Wickwar ("Dreams: What they are and What they mean," A. & F. Denny, Strand, W.C., 1s. and 2s.) does not go very deeply into the problem, but the author's conclusions are sane and sensible and free from any sort of fantastical speculations.

Dreams, he says, are formed from the sensations, emotions and events of our lives; they depend on functions of the brain, which, though unchecked by the senses, are yet identical with those exercised during wakefulness. A dream is, in most cases, simply a repetition, a re-formation and a revealing of past cerebral conceptions.

That is his whole explanation. Dreaming is the result of a peculiar activity of the brain, when the senses are asleep. But the senses are not entirely asleep, and frequently, by the sensations (of feeling or sound) which they convey, suggest the subject of the dream. In dreams, paradoxically enough, the conscious self is wide awake and may be exerting itself strenuously, but is in the ridiculous position of being deceived into thinking itself to be playing a part in scenes that have actually no existence, among people who are in fact not there. It is acting in a play of its own composing, yet unaware of having composed it or that its acting is only in imagination. A curious state of mind.

That it is due to some sort of dissociation I feel sure; either such as I have described or a disconnection of cells or centres of the brain. It has happened to me more than once to wake up suddenly and find myself unable to move for a little while. I take it that this points to a connection severed and not at once restored. It is the state of trance, and though it can be artificially induced by the drug "curare," the cause is not necessarily the same.

In the book referred to the most interesting chapter is on Psycho-analysis. The author expresses strong disagreement with the sex theory of Freud and his school. "Really," he says cuttingly, "it would seem that an analysis by the new psychology is an analysis of the mind that makes it."

N. G. S.

THE HOLY THORN OF GLASTONBURY.

By H. P. NORMAN

(Late of the Royal Botanic Gardens, Kew).

Your readers a short time ago, in an article by Mr. Melchior MacBride, had their attention drawn to the beautiful legend associated with this interesting plant. No doubt many were surprised when told that the remarkable winter-flowering habit of the thorn is an actual fact; and surprise on this point is not to be wondered at when even guide-books speak of the phenomenon as though it were merely legend and nothing more.

In Bean's "Trees and Shrubs" (a standard work), Vol. I., p. 430, the Glastonbury Thorn is given the name of *Crataegus monogyna* var. *precocis*, and is regarded as a precocious variation of *C. monogyna*.

Bean writes as follows:—

This remarkable variety, besides bearing a crop of blossom at the ordinary season, flowers and produces young foliage in winter. The popular belief that it breaks into flower about Christmas Day has frequent support in fact, although much depends on the season. In the South and West of England, if November and December be mild, it will have some flowers open on old Christmas Day (January 6th). If those months are cold and the winter severe and long, the flowers may not expand until March or April. On the other hand, I have gathered flowers in November. . . . The variety is worth growing not only for the sake of the old legend, but because of its interest in flowering in mid-winter.

It will therefore be seen that the winter-flowering habit of the plant is a well-established fact.

The origin of the variety is obscure, and there seems to be no reason why the legendary explanation may not be actual fact, for in the process of artificial propagation variations more or less marked often occur. According to the legend, the variety originated in England, and this is probably accurate, for, so far as I am aware, it is not reliably reported as occurring in a wild state in Palestine—although the species *C. monogyna* is common there. Perhaps, therefore, it is a little unlikely that our soldiers may have seen the thorn flowering after the habit of the Glastonbury variety on the hills of Judea at the present time, as Mr. MacBride suggests.

Authorities seem to agree that the old tree of the 17th century was partially destroyed during a period of religious fanaticism by certain over-zealous individuals, but it surprises me to read Mr. MacBride's clear statement indicating that Cromwell was directly responsible by ordering its destruction.

Folkard, in his "Plant Lore," says:—

Until the time of Charles I. it was customary to carry a branch of the Thorn in procession at Christmas time; but during the Civil War, in that reign, what remained of the tree was cut down: plants from its branches are, however, still in existence.

This is not very precise, although the authority is a good one, but it leads me to hope that Oliver, after all, may not have been the guilty party.

It is interesting to note that Collinson, in his "History of Somerset," Vol. II., records that there once flourished on the north side of St. Joseph's Chapel at Glastonbury a "miraculous walnut tree," which never budded forth before the Feast of St. Barnabas (June 11th), and on that very day shot forth its leaves and flourished like the normal species.

For reasons given above, there appear to be no grounds for doubting the natural possibility of the origin of the Holy Thorn from Joseph's staff, but it would surely be unwise to speculate on the probability, or otherwise, of Divine intervention in the production of this variation for the purpose indicated in the legend.

After all, we know so little about living things, and can only realise that in the consciousness of every growing plant, even as in the human species, there lies mystery past all knowing, and possibilities beyond all human comprehension.

MESSRS. CASSELL AND CO. will issue next week a new book by Mr. J. Arthur Hill, "Man is a Spirit." We hope to notice the work in due course.

THE COMING CIVILISATION.—I believe most surely in the dawn of a new age, but I also believe that before that new age is realised we have many a fight to wage against the forces of reaction even when this war is over. Prussianism does not exist in Germany alone. But I have absolute faith that the fight will be won, because men and women are fighting it together, shoulder to shoulder.—LADY EMILY LUTYENS, in "The Sacramental Life."

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DIVINE SIMPLICITY.

We have sometimes thought that when at last the great problem of the world beyond is solved, we shall be astounded at its simplicity. We shall find that we have been baffled, not by the difficult and complex but by something so plain and obvious that we shall marvel that the secret evaded us so long. It may well be that we shall find that the difficulties have been self-created, that we have been all the time reaching out painfully after the remote and so missing what was easily within our grasp.

Matthew Arnold once described the world as "madly jangled" but this was clearly not in one of those "hours of insight," in which he saw more truly the unerring process by which all the discords tend at last to harmony. Strain, strife, disorder and perplexity—these are the things which clarify life for us, and serve, at the same time, as the measure, not of the imperfection of life but of the dulness of our perception of it. Life itself is surely governed with mathematical exactness. Nothing enters our lives that is not ordered with the minutest precision. We have in some way attracted it or it would not be there. There was some corner to be rounded, some quality to be brought out, some lesson to be gained of which we stood in need. Small doubt but that a part of the great secret to which we have referred will be seen in the discovery that every soul is the source of its own rewards and punishments, its own discords, its own peace. There is a sense in which we can say, "This suffering was undeserved," or "This treatment was unjust." In a higher and better sense we may say, "Nothing is undeserved, nothing unjust." For the whole process of life is timed and measured with an exactness that is beyond human thought, and every individual soul is a part of the process. If it were not so we might well complain that we were the puppets of some blind Fate, or proclaim with the Determinists that all our future was fixed and unalterable. But we are ourselves part of the power which determines us. We are at any moment in the precise place and condition that we are fitted to be. We may think we are worthy of something better, but the measure is exact to the minutest fraction.

We seek a truth, the solution to some perplexity, the fulfilment of some cherished hope, and the things tarry and evade us, but only until we are fit to receive them. And when the time arrives they come punctual as the sun. Nothing can then delay them for an instant. They fly to us, and become part of our being.

"This is the gospel of the strong" we have been told by those who consider that life has used them hardly. It is no gospel of ours. It is the message of the Universe, conveyed in the very air we breathe, certified by every

process of existence from the movement of a planet to the flight of an atom. "Then," it was objected, "we need do nothing. If everything is exactly right, we need not trouble ourselves." To which we reply, "If you think it right to remain passive spectators, then do so, for the law is fulfilling itself in you, but the moment that you pursue that course against any impulse to activity that moment will bring the judgment that waits on disobedience, for the law of life is obedience. When it is time to move you will at first be called, then urged, then irresistibly driven." In life here, we are confident, lies the key to all the mysteries of the life to come. The better we understand the world we live in here and now the more easily shall we apprehend the things which belong to the world we shall hereafter inhabit. Life here is full of parables, of hints and clues. We see that each makes his own world and looks out on a Universe coloured by his own consciousness. He can see life only for himself, but if he is clear-eyed he can enable others to purge their own vision and see the better on their own account. If his sight is defective he may mislead them by his report, but those he misleads have no right to complain. They have gained their just deserts in suffering another to do for them that which they should do for themselves. They needed the lesson or it would not have been given. In the end they will be thankful for it. It was life's own way of helping them to understand it. It was one of its many methods of clearing up perplexities. That process of clarifying things is going on more rapidly than ever to-day, for progress is cumulative. With every obstacle that is removed there goes not only the obstacle itself but the shadow which it casts. At last where we walked in shadows and confusion there will be a simplicity beautiful and dazzling—the divine simplicity of Nature and the soul. There will be an end of many creeds and systems, not because they were false or defective, but because however false or defective they will have fulfilled the part assigned to them, for we learn by error as well as by truth. "Simplify, simplify!" cried Thoreau. That is what life is doing. To take our part in the work is to gain the power of understanding all that life means.

THE NATURE OF THE FUTURE LIFE.

E. R. writes:—

In a recent issue of LIGHT (p. 31), you quote what I consider to be a most important and informing statement by one of the most gifted and enlightened men that the Spiritualist movement has ever had. I refer to Stainton Moses. His conclusions amount to this, *i.e.*, that a future state has been proved, but that to put its conditions into words which would convey their real meaning to us in this stage of our evolution is impossible. Not that the future state could not be described, but that, things there being on an entirely different plane, they are not understandable by us. A child from the nursery being taken to Oxford or Cambridge would certainly be able to see and hear all that took place in his vicinity; but what would it convey to him? As to the nature and form of the human spirit, the wisest of us cannot frame any idea of its appearance as an abstract entity. A lump of coal, as coal, is heavy, hard, black and innocuous. When burning, the coal is reduced to ashes and the spirit or vital part ascends as flame, which flame is in its turn the visible garb of an interior and ultimate force. Could anyone who had never seen fire connect it with, or conceive it to be, the spirit of such a very different body? Stainton Moses seems to indicate that, far more important than dreaming over other world conditions, is it to realise that they are entirely the outcome of our life here. This life is a time of testing and trial. By trial I do not mean sorrow sent merely to cut our hearts and bring us low; but the same trial and testing that would be given, for instance, to a ship's hawser or to a sword. Personally I quite follow the lead of a modern novelist who suggests that Lucifer has this work to do for us. By rendering ourselves able and ready to cope with whatever he may do to trouble or annoy us we shall be securing for ourselves happiness for the future and the sense of duty fulfilled now.

THE MEDIUMSHIP OF THE REV. WILLIAM STANTON MOSES ("M.A. (OXON)").

ADDRESS BY MISS H. A. DALLAS.

On Monday afternoon, the 28th ult., at the rooms of the London Spiritualist Alliance, Miss H. A. Dallas delivered an address on the above subject.

Mr. H. WITHALL, who presided, alluded in his introductory remarks to his personal friendship with Mr. Stainton Moses and to the great esteem in which he was held by all who knew him.

MISS DALLAS commenced her address by referring to Mr. F. W. H. Myers' remark that he regarded the life of "M.A. (Oxon)" as "one of the most noteworthy lives of our generation." She then gave some brief biographical details, mentioning that Mr. Stainton Moses was born in Lincolnshire in 1839 and died in 1892. During the years from 1872 to 1883 he passed through the most extraordinary experiences, which, though less well-known than they ought to be, had a far-reaching influence on Spiritualism and modern thought. He was educated at Bedford College and subsequently went to Oxford, where he was ordained by Bishop Wilberforce. He worked as a clergyman of ordinary views, first in the Isle of Man and afterwards in Dorsetshire. A severe attack of whooping cough caused him to resign his parochial work and he became tutor to the son of Dr. Speer, who was his medical attendant. In 1871 he was appointed to a Mastership in University College School, and in 1872 the events occurred which developed his remarkable mediumship.

At this point Miss Dallas read some personal testimonies to his high character and mental attainments. Thus his medical attendant at Bedford wrote:—

I have attended him in several very severe illnesses, but never in sickness or at other times has his brain shown the slightest cloudiness or suffered from any delusion. . . Those who knew him best would not for an instant doubt that all he stated were facts and words of truth.

The Head Master of University College School wrote:—

On general points connected with the management of the school he was one of the colleagues to whom I most naturally turned for advice, and I have every reason to be grateful to him.

Amongst the other testimony which he gave to the probity of Mr. Stainton Moses, Mr. F. W. H. Myers wrote:—

I have often heard Mr. Moses discussed by persons of opinions opposed to his own . . . but I have never heard of anyone who had even the slightest acquaintance with him impugn his sanity, his sincerity, his veracity and his honour.

Mr. F. W. Percival thus testified:—

I was an intimate friend of the late W. Stainton Moses for nearly twenty years, and I regard him as one of the most truthful and upright men I have ever known. His mind was perfectly free from delusions of any kind, so far as I can judge, and in all the affairs of daily life he was eminently practical and conscientious.

Mr. Stainton Moses' interest in Spiritualism was aroused by the fact of Mrs. Speer lending him "The Debatable Land," by Robert Dale Owen. This attracted him so much that he and Dr. Speer and Mrs. Speer arranged to sit at a table, with the result that knocks were produced, always near Mr. Moses, but for some time nothing which denoted intelligent agency was apparent. This was in the spring of 1872. By the month of August clear evidence of intelligent direction was obtained, and some curious phenomena occurred.

Some of these were related by Miss Dallas, who then proceeded to give a deeply interesting account of the development of the various manifestations of psychic agency occurring through "M.A. (Oxon's)" mediumship—rappings, movements of objects, perfumes, lights, music, the production of gems (created by some form of transcendental chemistry), and then the long series of communications which included the well-known "Spirit Teachings." Of these things Mr. F. W. H. Myers had said, "The facts must on the whole be accepted or rejected together."

In the course of her remarks on the physical phenomena Miss Dallas pointed out that they occurred at a time when materialism, with its mechanical theories of the Universe, was at its height. Mr. Stainton Moses had himself said: "I was on a material plane seeking for truth after my own fashion, so to me came hard facts clearly given."

Dealing with the agencies concerned, Miss Dallas referred to the spirit controls' own accounts of themselves, in particular to the questions put to Grocyn by a gentleman who had studied his biography. Grocyn contradicted some of the statements put to him for confirmation, and subsequent inquiry showed that he was right and his interlocutor wrong. The lecturer also gave some instructive quotations from communications made to "M.A. (Oxon)" by his guides. Thus, concerning circle conditions, he was told that—

The medium binds the forces in the circle together; each circle is a centre of light which spirits can perceive.

As to the contradictory and obscure messages the communicators said:—

You err in rashly concluding that everything that is unintelligible to you is therefore the product of evil agencies or lying intelligences. It is not necessarily so. You will learn hereafter, when you have got out of the material plane more than you now are, that objective accuracy is not always a sign of essential truth, any more than contradiction is always indicative of inherent falsehood.

As to the action of great spirits and their communication with earth through intermediaries, he was told that only for a great work do the more advanced spirits return, and that as regarded the widespread influence of spirits it was wisely ordered that their power over men should be restricted as far as possible to spirits of integrity and wisdom so as to reduce the sphere of action of obsessing spirits.

Miss Dallas then gave some account of the various tests given to "M.A. (Oxon)" of the reality of independent spirit action and spirit identity, these being of such a character as absolutely to prove the matter. She concluded with a number of warning messages received by Mr. Moses enforcing the necessity of careful attention to his personal conditions, a reverent attitude of mind, prayer and implicit reliance on Divine powers as a means of safeguarding himself from the evils which attend the subject when pursued in a careless or frivolous frame of mind. Miss Dallas regretted that, in the limits of her address, she was unable to use all the material she had prepared, but there is reason to hope that in view of recent attacks on the memory of "M.A. (Oxon)," some of these particulars may appear in future issues of LIGHT.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 11TH, 1888).

MR. CHARLTON SPEER'S CANTATA.—Many of our readers will like to know that Mr. Charlton Speer's prize Cantata, which gained the Jubilee Gold Medal at Bath, is to be given at the Crystal Palace on the 18th of this month. The subject is Tennyson's "Day-dream." Mr. Speer, who is a professor at the Royal Academy of Music, carried off his prize last June against twenty-three competitors, some of whom, it is an open secret, were no contemptible opponents.

Mr. Warren Chase attained his seventy-fifth birthday lately, and received a complimentary testimonial. He has been a public advocate of Spiritualism for forty years.—"Jottings."

THE following kindly reference to the L.S.A. and LIGHT appears in the February "Occult Review": "We offer our congratulations to the London Spiritualist Alliance on the fact reported recently that it has entered on a new year with a substantial accession of membership. Our informant is LIGHT, in a leader discussing the prospects of 1918. A conviction is expressed that the work of the Alliance 'will be lifted and enlarged to a higher plane of usefulness.' In company with its official organ, it goes forward, therefore, with quiet confidence, 'knowing that nothing is final and nothing fatal,' believing that a life of service is the best claim on longevity. For our own part, we have no doubt that our contemporary has been doing good work within its own field for a considerable number of years; we feel certain that it will not fail in well-doing; and we are not afraid of its future. It will weather the storm of the war and still go on."

DR. CRAWFORD'S EXPERIMENTS.

[We take the following from "Current Opinion" (New York) for January. The article in the "World" to which it refers escaped our attention at the time. Mr. Whately-Smith has been a contributor to LIGHT, but we were unaware of his professorship although knowing something of his scientific attainments. The fact that Dr. Crawford has recorded his opinion that individual intelligent operators are at the back of the manifestations might have been mentioned in the account given.—Ed.]

It is not surprising, observes Professor W. Whately-Smith, that the past two years have witnessed a considerable increase in the facts and problems of what is vaguely referred to as "psychical research." The trouble is that popular interest centres almost exclusively about that branch of the inquiry dealing with the possibility of establishing communication with those who have undergone physical death. This tends to eclipse the relative progress which has been made in other branches of the subject, a progress likely to prove of far greater importance from the strictly scientific point of view. As an instance of this may be mentioned the wide publicity given to the recent book by Sir Oliver Lodge, dealing with one who "passed on," whereas a series of investigations and researches by Dr. Crawford, lecturer on mechanical engineering at the municipal technical institute of Belfast, is very little noticed. The latter are of immense import to all who feel an interest in the strictly scientific progress of this department of knowledge and they deal with the phenomena which it is agreed to call "psychical."

The point should be cleared up at the outset. By the term "psychical" phenomena are meant those cases in which ponderable bodies are set in motion in the presence of a medium in a manner which cannot be accounted for by the known laws of science. The annals of Spiritualism and of psychical research abound with cases in which such things are alleged to have taken place, yet the number of instances wherein the evidence is unimpeachable is extraordinarily small in view of the confidence reposed in them by believers or devotees. Yet Sir William Crookes testified to their occurrence in the presence of D. D. Home more than forty years ago, the circumstances and the nature of the investigation into them being such as to preclude all reasonable possibility of error.

To Dr. Crawford belongs the honour of being the first to subject a case of this sort to a prolonged and methodical quantitative examination. He has been exceptionally fortunate in finding an admirable medium and very favourable conditions of work. He has concentrated his energies upon two details only—raps and the movement of a table without contact. The salient features of his results are thus given by Professor Whately-Smith in the London "World":—

1. A wooden table is raised to a height of one to two, or more, feet from the ground, without being in contact with any person or other material object of any kind. This does not occur in a capricious or erratic manner, but can almost always be produced on demand.

2. When the table is thus "levitated" the weight of the medium is increased by an amount practically equal to the weight of the table.

3. Experiment has forced Dr. Crawford to infer the existence of a rigid structure connecting the medium to the table—an inference which, in the opinion of the writer, is inevitable. This structure is, however, invisible and impalpable—a thin rod can be passed freely between medium and table during levitation—or all round the table—without effect.

4. The forces concerned are under intelligent control of some kind.

This is a very condensed summary, and Professor Whately-Smith says he has himself witnessed the phenomena under conditions favourable to observation, and they are undoubtedly genuine. The peculiar interest of these researches, he says, lies in their proximate rather than in their ultimate cause. The nature of the controlling intelligence is in no way established by the fact that a table is affected by forces of an unknown nature. The important point is that we have here a case of an intelligence—of what kind is immaterial—producing movements in matter without the normal intermediaries of brain, nerve and muscle. The connecting link between consciousness

on the one hand and matter on the other appears here to be "exteriorised" from the physical body to which it is normally restricted:—

We thus have an opportunity of investigating its nature, without the insuperable limitations which the human body imposes on the experiment. In that the connecting structure is capable of affecting matter and is itself actuated by mind, it seems possible that it may represent a sort of "half-way house" between the physical and mental planes, and that its complete elucidation would bring us appreciably nearer being able to express both in common terms.

It will be seen, therefore, that these researches, although of less immediate emotional interest than those relating to *post mortem* existence, are yet likely to prove of superlative importance.

No one who takes a serious intelligent interest in these matters can afford to overlook them.

L.S.A. SOCIAL GATHERING.

A well-attended and very pleasant social gathering of members and friends of the L.S.A. took place in the Alliance rooms, 110, St. Martin's-lane, on the afternoon of the 31st ult. After tea, Mr. H. Withall, the acting president of the Alliance, briefly addressed the meeting. He congratulated his hearers on the growing interest in the movement manifested in the steadily increasing membership of the society, and passed on to allude to its coming removal to other premises—a change necessitated by the fact that its present home had been taken over for Government purposes. It was desirable that the removal should be effected as soon as possible and there was a prospect of their taking a large house in a London Square which was in every respect convenient for the purposes of the Alliance. The rent was not a high one, but it would be necessary to purchase the remainder of the lease, and this, with all the other expenses involved in moving in, and in alterations, fitting and furnishing, would bring the total cost up to little, if anything, short of a thousand pounds. If, however, they linked the thought of the new home with what it would mean in the extension of the work, and with the fact that they had been brought, through Spiritualism, into communication with dear relatives and friends in the unseen, he felt sure they ought to find no difficulty in raising the amount. Indeed, why should they not endeavour to raise five thousand pounds to enable them to live rent free?

In the course of the afternoon Miss Dorothy Wehlen, who enjoys a high reputation in musical circles, gave three exquisitely rendered violin solos—"Humoresque" (Dvorak), "Habanera" (Margeson) and "Le Cygne" (Saint-Saens), accompanied by her friend Miss Brook, who is also well known as a talented pianist. Mr. H. M. Field's pianoforte recitals are always a great delight. On this occasion he played the march from "Tannhauser" (arranged by Liszt), a Nocturne by John Field, and "Love's Dream" by Liszt.

D. R.

THE CHURCH AND PSYCHIC PHENOMENA.

The Rev. Ellis G. Roberts replies in "The Church Times" of the 1st inst. to the charge made by Archdeacon Gardner against the Rev. William Stainton Moses, and in the course of his remarks says:—

If the Church wishes to regain authority in spiritual matters she must be more faithful to the spiritual side of her mission, and cultivate the spiritual gifts once committed to her charge. A Church that has lost to so great an extent the gift of healing cannot fairly blame those who seek healing from Christian Science. The word entrusted to her was "confirmed by signs following." A Church whose official representatives give such unsatisfactory pronouncements on spiritual realities, whose teachers are themselves in doubt as to Inspiration, the Virgin-Birth, the Ascension, and even the Divinity of our Saviour, need feel no surprise when men seek satisfaction for their spiritual needs elsewhere.

ILLNESS OF MR. HANSON G. HEY.—We are sorry to hear that Mr. Hanson G. Hey, the secretary of the Spiritualists' National Union, is suffering from a paralytic stroke. There are reasons for expecting his speedy recovery, and we trust to have very reassuring advices concerning his condition. Meantime his many friends will unite in sympathetic wishes for his restoration to health.

THE FINDING OF THE EDGAR CHAPEL AT GLASTONBURY.

We made in a recent Note by the Way an allusion to "The Gate of Remembrance," the remarkable book by Mr. Frederick Bligh Bond, F.R.I.B.A., the Director of Excavations at Glastonbury Abbey, in which he relates "the story of the psychological experiment" which resulted in the discovery of the Edgar Chapel. We are now able to deal more directly with the book. The story suffers in one way by its technical and formal style, but that, of course, adds to its value as a scientific document. There is no room for any charge of its being romantic fiction, such as might be fairly levelled against certain dubious volumes which have been offered by their authors and publishers as serious contributions to psychic literature. The book opens with a brief sketch of "the green isle of Glaston," and then we pass to a circumstantial account of the experiments in automatism by the author's friend, J. A., who was found to possess the gift.

Neither the author nor his friend J. A., it seems, "favoured the ordinary Spiritualistic hypothesis which would see in these phenomena the action of discarnate intelligences from the outside upon the physical or nervous organisation of the sitters."

And judging from the remarks in the last chapter, the author still holds very much by this negation, although perhaps a little less positively. Intuition, the subconscious mind and the "imaginative function" are held to have played important parts.

But these considerations may stand aside. We do not hold by the "Spiritistic hypothesis" to the exclusion of all other causes. But those who exclude the idea of discarnate spirits altogether in favour of some theory which only partially covers the facts will assuredly discover their mistake as time goes on.

Let us turn to the messages. At the first sitting held by the author of the book and J. A., the former asked "Can you tell us anything about Glastonbury?" J. A.'s fingers began to move and his hand wrote "All knowledge is eternal and is available to mental sympathy." This "abstract dictum" was followed by a message, part of which ran, "I cannot find a monk yet." Seemingly a spirit monk had to be sought out. Later came the drawing by automatism of a fairly correct outline of the Abbey Church, traced by a single continuous line. Down the middle of the plan were written the words "Gulielmus Monachus" (William the Monk).

From that time began a series of communications in modern English, old English and Latin, sometimes English and Latin mixed—a kind of "macaronic," thus: "*Benedicite. Go unto Glaston soon. Gloria reddenda antiqua, &c.*" "Edgarus ybuidled long syne. *Rudolphus hoc opus restoravit.* After hym ye fyre yburned yt. Then he was a *capella in muro.*" (Italics ours.)

These messages gave accounts of the past history of the abbey, directions for finding the chapel, and other information, some of which was incapable of verification. A delightful chapter is that entitled "A Child of Nature," which contains the story of Johannes the monk who loved Nature more than monastic exercises:—

Even as of old he wandered by the mere and saw the sunset shining on her far-off towers, and now in dreams the earth-love part of him strives to picture the vanished glories, and led by the masonry of love, he knows that ye also love what he has loved, and so he strives to give you glimpses of his dreams. . . . He loved freedom, and was happier in the orchard, and by the mere, than performing the rituals of the choir.

And here is a passage in which Johannes speaks for himself:—

Up cometh Johannes weake by reason of long syne. What wold ye? Ye have founden our Church and ye holy places where my unworthy feet have trod. . . . And ye have found ye lytell chapple where our most holy ones did lie. Enow, what think ye?

The book is embellished with plans, drawings and reproductions of some of the scripts. Altogether it is a piece of work,

painstaking, conscientious and utterly impartial, which is bound to have a profound influence on the study of psychical faculty, giving it a more definite place in the scientific thought of the time and helping to clear up that peculiar obscure phase of it, the uprising of earthly thoughts and memories in communications purporting to come from beyond the veil. The true realm of normal spirit life and action lies beyond these. This region seems to be separated from us by a kind of intermediate state, to be taken seriously into account in any deep study of the question. It is the mixture of the two which results in so much perplexity and confusion.

THE INCARNATE SPIRIT AND ITS PSYCHIC POWERS.

In the course of a trance address upon this subject at the rooms of the Alliance on the 1st inst., the guide of Mrs. M. H. Wallis referred to the new state of mind which is growing up in the community at large regarding the reality of the spiritual world. This was the result not only of the present condition of the earth but also of the influence exerted from the spirit side of life upon the thought of the time. On the question of psychical faculties the control said that as the physical conditions became more harmoniously related to the interior life, these faculties would play a practical part in everyday affairs and find expression in efforts for the betterment of humanity. Stress was also laid upon the fact that psychic powers were not only independently exercised but were the means by which man incarnate came into relationship with his fellows in the unseen world and could be employed in co-operation with them. Spirit agency had the effect of intensifying and reinforcing these faculties, but they could be, and frequently were, used by those who possessed them quite independently of spirit guidance and control. In either case, however, they could contribute to man's physical well-being, as well as to his spiritual advancement. Our immediate duty was to make the best use of the life that now is. The speaker dealt in interesting fashion with the unconscious recognition, in common forms of speech, of powers beyond the physical order, citing a number of phrases in current use indicating meanings that went beyond the idea of those physical limitations which it was generally thought that the mass of men imposed upon themselves. Psychical faculties were simply the expression, more or less imperfect, of the soul in man, lifting the mind beyond the physical order, although the impression received had perforce to be expressed in material terms to become intelligible to the spirit functioning in gross matter.

The recognition of man as a spirit should lead to an access of power, confidence and self-direction. Instead of being frightened and repelled by evil conditions and taking up the attitude that one would have nothing to do with them, the spirit should set itself to penetrate them, and, by the wise and fearless direction of thought-forces, to purify and improve them. The address, which was on a high level throughout, strong, healthy and inspiring, was heard with close attention, and well illustrated the practical and sensible nature of the best spirit teachings.

A POINT FOR FEMINISTS.—It is well to verify one's references. We have heard a thousand times that Adam and Eve were driven out of the Garden of Eden. But the Bible does not say so. The last verse of the third chapter of Genesis states explicitly that it was the man who was driven out. As the following chapter shows that they met together after this the inference is that the man was driven out and that the woman followed him! The moral, philosophical and other conclusions which might be drawn from this would form plenty of material for sermons and essays.—D. G.

MRS. JAMES ALLEN'S "Life's Inspirations" (Fowler & Co., 3s. net) is a book to take up in spare moments and find in it refreshment for the jaded spirit. She would have us reap the harvest of a quiet mind, finding inspiration for our lives in the contemplation of beauty, in the study of Nature, in true friendship, and in many other ways not far to seek or difficult of attainment. The greatest inspiration of all she asserts to be the realisation of man's true place in the universe, not as a "poor worm of the dust," but as a child of God, "having dominion over all those things which in his darkness and ignorance he imagined had dominion over him."

LETTERS TO THE EDITOR.

Crystal Vision.

SIR,—Having recently had experiences of an almost incredible kind in connection with a private person who has the gift of crystal vision, I should like to hear from any of your readers who are similarly endowed and who are willing to describe their experiences, in confidence. Conclusions in these matters can only be reached by comparison of extensive data. It seems to me that in some cases the phenomena go not only beyond "subjectivity" but also beyond telepathy; also that there sometimes is something really "there," for in the presence of the sensitive in question, I and everyone else present can see the pictures. This is rare, I know; in weaker cases, it is the seer only who sees. I wonder if anyone has ever photographed a crystal while a vision was being seen in it? I intend to try.—Yours, &c.,

J. ARTHUR HILL.

Claremont,
Thornton, Bradford.
January 30th, 1918.

The Inner Significance of the War.

SIR,—A great truth, or rather injunction, is embodied in the Rev. C. L. Tweedale's "Take heed that spiritual things are kept spiritual." This war is a severe object-lesson on the futility and uncertainty of the temporal—an attempt to reveal the sublimity and importance of the unseen, the eternal. The soul is in the throes of a new birth—shedding the skin of materialism. It is essential that each soul should go forth alone to gain personal experience. It is not our concern to discover and pin our faith to the experience of others. When we realise fully that "love is the fulfilling of the law," there will be no falling away, for "the Son abideth for ever."—Yours, &c.,

E. P. PRENTICE.

"CAUSATION AND THE SPIRITUAL WORLD."

D. R. writes:—

I can follow C. E. B.'s argument (p. 38) to a certain extent, but should be better able to do so if I knew exactly what was meant by "the spiritual world." It strikes me that the word "spiritual" is very loosely used. We speak of "the world of ideas," "the world of fancy," "the world of thought," and this also may be a loose form of expression, as applying a term borrowed from an objective universe to things which are subjective, but at least we are clear in our minds that ideas, fancies and thoughts are things which appertain solely to spirit; and that we are not, in this connection, using the word "world" in an objective sense at all. But when we speak of "the spiritual world" we seem, most of us, to be rather mixed. It has often been pointed out that the first chair or table must have existed as an idea in some mind before it took outward and visible form. That one can quite understand, but I fail to see why any other *objective* universe, with its scenery and phenomena (even though such scenery and phenomena should be inappreciable by our present senses) should be regarded as "in the causes" of the scenery and phenomena of this world, or why it should deserve, any better than this world, the adjective "spiritual." Yet that is what most people appear to mean by the expression. We do not think of the Great First Cause—the supreme Creative Spirit—as specially attached to any particular world or plane of being, but as working equally in and through all planes. If "the scientific world" stands for scientists generally, then it would seem that "the spiritual world" should stand for spirits generally—for *all* spirits, whatever the conditions of their existence may be, and including ourselves. Is this what C. E. B. means?

MISS MAUDE ROYDEN ON SPIRITUALISM.

The attitude of that highly intelligent and advanced representative of emancipated womanhood, Miss Maude Royden, to the subject of Spiritualism, as reflected in a recent sermon preached by her in the City Temple, and reported in the "Christian Commonwealth" of the 30th ult., is, on the whole, a very fair-minded one. She holds that those people who are honestly, scientifically and seriously seeking to establish communication between this world and the next "deserve our love, our admiration and our prayers rather than our condemnation." But the quest should be a very unselfish one:—

Investigation into so difficult a subject demands an austere self-denial, a regardlessness, possible to few, of what one

desires to hear and what one wishes to believe. It must rule out all that may deceive the mind through its very longing to communicate with the dead. A mind so trained, so truth-loving, so disciplined as this is the only one which rightly fits people for investigation into what we call Spiritualism.

While doubting very much whether Spiritualism will bring exactly what some of us are seeking, "whether it will ever give us a definite message from a definite individual on the other side" (Miss Royden would appear to be unacquainted with the manifold evidence for the existence of such messages), she thinks it quite possible that those who with a single heart and mind search for the truth that lies behind Spiritualism will find something much greater than they now believe:—

A knowledge of the power of thought, of the immortality of mind, a realisation of the extent to which the soul can liberate itself from the body, a consciousness of the power of spiritual things which will immeasurably increase our power over the world we live in and the world to come—perhaps this will be the reward of those brave spirits who now embark on this great quest.

COUNSELS OF COMMON-SENSE.

Millions of people who reverently say "God is a spirit" scoff seriously or giggle inanely if we talk of "spirits." What does it indicate? It indicates something unpleasantly like Mr. Huxley's state of mind when he allowed himself to make the supremely silly remark that, even if spirits did manifest themselves, it did not interest him. That remark was a silly one because, to say the least of it, the discovery of a new order of intelligent beings (even though they were all fools) should be at least as interesting to a man of science as a new order of jellyfish or grubs. But really Mr. Huxley only meant to express, in a very intense way, his utter disbelief in any such being as a spirit. And what are the religious people doing who scoff or giggle at us when we talk of spirits? I am afraid that, without knowing it, they are agnostics or unbelievers too. If the greatest being in the universe is a spirit (and they say so when they say "God is a spirit"), why should not the greatest *man* in the universe be a spirit? And if the greatest man in the universe is a spirit, why should it not be true that this greatest man has found out a way by which a subtle telegraph could be constructed that should pass beyond the veil? That is all we contend for. And if it be replied that the messages which creep through are not always worthy of the greatest man, all we can say is that the operator at this end may be in fault, and that the messages may reach a higher level when we cease to bother and confuse the operators at the other end by sending them every day, from our earth, such a motley multitude of triflers, sensualists, tricksters and fools.—J. PAGE HOPPS.

REASON AND DOGMA.

Discussing the want of "intellectual thoroughness" in modern thinking, a writer in the "Times Literary Supplement" of the 24th ult. offers some reflections which recall the arguments of the Rev. Ellis G. Roberts when in these pages some time ago he dealt with the superficial reasoning of Dr. Mercier:—

Whatever the limitations of the great mediæval thinkers may have been, this vice of superficiality was not among them. The schoolmen of the great age were the last persons to tolerate plausibilities in the place of proofs, or to leave a problem with its difficulties unexplored. That is precisely why the more superficial modern mind finds them "dogmatic." "Dogmatic," in the sense of being unwilling to render reasonable grounds for their convictions, they were not. But they held that the study of a question is never complete unless you can state your solution in definite terms, provide adequate reasons for accepting it and satisfactory answers to the objections which may be brought against it. Before we pride ourselves on our modern emancipation from dogma we should reflect that a dogma means no more than a definite answer to a problem, and that the only real objection to any dogma is not that it is dogmatic, but that there is ground for suspecting it to be false. Genuine knowledge is always dogmatic, as dogmatic as the multiplication table or a book of logarithms.

SOCIETY WORK ON SUNDAY, FEB. 3rd. &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Mr. A. Vout Peters, address and convincing clairvoyance. Soloist, Mr. H. M. Field. Large attendance.—77, *New Oxford-street, W.C. 1.*—28th ult., Mrs. Wesley Adams, unique clairvoyance. Sunday next, see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Addresses by Mr. Ernest Hunt: subjects, "Optimism" and "The Meaning of Spiritualism." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—The morning service was devoted to our fallen heroes; in the evening, Mrs. Fairclough Smith gave a most instructive address on "Spirit Healing." For Sunday next, see advt.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Services 11.30 a.m. and 6.45 p.m. Addresses by Mr. Howard Mundy. Sunday next, Mr. A. Punter.—T. W. L.

WIMBLEDON SPIRITUALIST MISSION.—Instructive address by Dr. W. J. Vanstone. For prospective announcements see front page.—R. A. B.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning service conducted by the members; evening, trance address, Mr. E. W. Beard, "Sorrow and Joy." Sunday next, 11 a.m., "Timothy"; 6.30 p.m., Mr. G. T. Brown.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Mrs. Davies addressed a large congregation, afterwards describing some spirit friends present. Sunday next, Mrs. Neville at 3 and 6.30.—M. W.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mrs. Cannon, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. Mary Gordon, address and clairvoyance.—J. M. P.

CLAPHAM.—**ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.**—Sunday next, 11 a.m., public circle; 7 p.m., Alderman D. J. Davis. Friday, at 8 p.m., public meeting. To-day (Saturday), 6.30, social and dance. 17th, Mr. G. R. Symons.—E. E. G.

BRIGHTON.—**THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.**—Sunday next, at 11.15 and 7, Mrs. Mary Davies, addresses and descriptions; Lyceum at 3. Wednesday at 8, public meeting.

BRIGHTON SPIRITUALIST BROTHERHOOD.—**OLD STEINE HALL, 52A, OLD STEINE.**—Sunday next, at 11.30 and 7, Mrs. Mansell, addresses and clairvoyance; Lyceum at 3 p.m. Tuesday and Thursday, 7.45; Young People's Guild, Friday, 7.30.—J. J. G.

BATTERSEA.—45, **ST. JOHN'S HILL, CLAPHAM JUNCTION.**—Well-attended morning circle; evening, Mrs. Neville, address and clairvoyance. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mrs. Jamrach. 14th, 8.15, Mr. H. Warren on "Jainism." Questions and discussion invited.—N. B.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Interesting address and clairvoyance by Mrs. Podmore. Sunday next, 6.30, Mr. Prior, address. Monday, 3 p.m. (ladies), Mrs. Maunder, address and clairvoyance. Wednesday, 7.30, address and clairvoyance.—E. M.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, Mr. Parry gave his experience of spirit guidance; evening, Mr. Smith, excellent address, "Spiritualism Necessary to Progression"; large audience. Sunday next, 11.15 a.m., Mrs. Smallman; 3 p.m., Lyceum; 7 p.m., Madame A. De Beaurepaire.

A READER of LIGHT is anxious to know if anyone has knowledge of a second-hand shop, presumably in the London district, where an article much needed to complete an important quest is said to be awaiting him. Impressions have been given in several absolutely unconnected sittings to two people, who were shown the shop and the room in it in which the required article will be found. The shop is in "The Broadway," the number apparently "214"; the name, very indistinctly given on one occasion only, apparently is "Swenton." Access to the shop down three steps, always very distinctly shown. Approach to the shop over a railway bridge. Any information would be much valued if sent to the Editor of LIGHT.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria Avenue, Sowerby Bridge), sends us the following statement of the above fund to the end of January:—Amount brought forward, £623 9s. 5½d. Six Bells Society (per Mrs. J. Eastwood), 3s. 11d.; Tunstall Society (per Mr. G. Malpass), 16s.; Brixton Spiritualist Brotherhood Church, £5; per Mr. R. A. Owen (Liverpool), £1 9s.; Meersbrook Society, £2; Mrs. R. Hill (Calgary), 10s.; per Mrs. Lawson, Derby, £1 7s. 6d.; Mr. and Mrs. Stair (Keighley), £1; Miss Stair, 5s.; per Mr. J. J. Taylor (Ulverston Society M.O.P., 19s. 6d.; Miss Heavyside, 5s.), £1 4s. 6d.; Mrs. Crewdson, 2s. 6d.; Miss Sparrow, 5s.; Mrs. Wilson, 2s.; per Mrs. Brown, Walsall (Mrs. Shroton, 5s.; Mrs. Mossley, 5s.; Mrs. Addebury, 5s.), 15s.; Mrs. Ashton (Hyde), 5s.; Heber Street Temple (Keighley), £5; Evill Horwich (per Mr. D. Emsall), 2s.; Hunslet Society (per Mr. Binns), 10s.; Bradford-street Church, Bolton, M.O.P., 14s.; Heeley Spiritual Church (per Mr. Stewart), £3; South Liverpool Spiritual Church (per Mr. Salmon), £2 15s.; per South Wales District Union (Cardiff 1st Spiritualist Society Lyceum Sunday, £1 10s. 11d.; M.O.P., 6s. 8d.), £1 17s. 7d.; Ferndale (per Mrs. T. Tims), £1 5s. 2d.; Penygraig (per Mr. Rees), £1 5s.; Tredegar (per Mr. Price), 8s. 4½d.; Mardy (per Mr. Thomas), 8s. 6d.; Barry Dock (per Mr. Copeland), 7s.; Plaistow Spiritualist Church (per Mr. H. Wright) M.O.P., 10s.; Hartlepool Society, £5; Hull Psychological Hall, Holborn Hall (per Mrs. Cadman), £1; per Mrs. H. Butterworth, Barrow, 5s.; The Hackney Society of Spiritualists, £5; per Miss L. Corot, West Norwood, £5; Leeds Psycho (per Mr. Mountain), 11s.; per Mr. F. Bessant, Leicester, Queen's Hall Spiritualist Society, £5; Mr. Hardy, 6s.; Mr. T. Smith, 5s.; Mr. F. Marshall, 5s.; Northgate Spiritual Church, Blackburn £5; Bentinck-road Society, Nottingham (per Mr. Bates), £3 1s.; Mr. E. Shackleton, 5s.; also per, 4s. 6d.; Keighley Lyceum, M.O.P., 12s. 3d.; per Mrs. E. Chappell: Hucknall, £1; Hucknall Society (per Mrs. E. Bertlin), 5s. 6d.; per Mrs. L. Nicholson, Mapperley (circles), 12s.; Normanton Assembly Room, £5; Mr. and Mrs. Waddington, Rishton, 10s.; Rishton Society, £5; Wimbledon Spiritual Mission (per Mr. R. A. Bush), £7 0s. 4d.; Mrs. M. Lloyd, Liverpool, 10s. 6d.; Milton Rooms Society, Bradford, £5 1s. 6d.; per Mr. D. Gow (LIGHT), (D.M.C., £1 1s.; Mme. Le Bauld de Nares, N.A.N.S., £1), £2 1s.; Mr. Gush, Huddersfield, 10s.; Elliot-street Spiritual Society, Oldham, £5; per Ramsden-street Society, Huddersfield (Mrs. Entwistle, 10s.; Mr. Bentley, £1), £1 10s.; Mrs. Jagger, 5s.; Mrs. Tolson, 5s.; Mr. R. H. Yates, 10s.; Blanche Manners, 10s.; Madame Morlee, £1 1s.; Mr. and Mrs. Parish, Skipton, 5s.; Daulby Hall Society, Liverpool, £5 15s.; Erdington Society (per Mr. Harlow), £1 14s. 6d.; West End Spiritual Temple, Barnoldswick, £5; National Spiritual Church, Preston, 5s.; Hucknall Spiritual Church, £1 1s. 6d.; Mrs. A. Wood, 5s.; Walsall Spiritual Church (M.O.P.), £1 9s.; Darlington Society, £1 2s. 6d.; Captain Waring, Runcorn, 7s. 6d.; Castleford Society, 10s.; Advance Society, Stockton-on-Tees (M.O.P.), 17s.; Mrs. Longworth, Westhoughton, £1; Liverpool District Institute (per Mr. R. A. Owen), 10s. 6d.; per Mr. J. W. Heap, Quarmby (Mr. and Mrs. Brook, 5s.; Mr. Giles, 5s.; Mr. and Mrs. Bottomley, 5s.; Mrs. A. Dixon, 5s.), £1; Mrs. Walshaw and friends, 10s.; Mr. and Mrs. Heap, 5s.; Mr. Tom Dyson, 5s.; Private George Morton, 5s., £1 5s. Total, £752 6s. 7d.

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NOTES BY THE WAY.

We have been considering of late the uncalculated possibilities of marsh gas. We see by a note in one of our contemporaries that "the 'ghost' at Cheriton, Folkestone, turns out to be marsh gas, which, bursting through the soil, threw up pebbles during the excavation of a dug-out." So at last that mystery is cleared up! As the disturbances had to be explained in a way that could be "understood of the people," it was at first confidently reported that the boy labourer who was assisting in the work of excavation was the culprit. It was pointed out by LIGHT and some of the witnesses, however, that much of the phenomena occurred when the boy was not near the place. So it *must* have been marsh gas which picked up the hammer and threw it at Mr. Rolfe, the builder, bombarded him with stones and other missiles, took out all the larger rocks from the work during the night and left them "in two tidy heaps," to mention but a few of the incidents recorded and testified to by several trustworthy witnesses. If marsh gas can really do these things, its possibilities ought not to be neglected by science. We might enormously add to the labour-saving contrivances of the future by employing marsh gas in association with the subconscious mind, the subliminal self, the cosmic reservoir of memories and other forces. Whom the gods would destroy they first make mad. They are clearly bent on the destruction of materialism.

Mr. Grant Richards, in his trade announcement in the "Times" Literary Supplement last week, waxes sarcastic over our remarks in LIGHT recently on the subject of Mr. Edward Clodd's apparent ignorance of Dr. Crawford's experiments. "Perhaps, in consequence, he [Mr. Clodd] will in his next edition accept levitation—the whole Spiritualist bag of tricks indeed," remarks Mr. Clodd's publisher sardonically. But we would never ask him to do that. We would not be so cruel. Nobody is asked to accept anything but that which is thoroughly proved on the most rigid standards of evidence. Between the sceptics who will accept nothing, never having condescended to investigate the matter for themselves, and the credulous who on the strength of a little real experience are prepared to swallow everything, there is, as in every other matter, a golden mean. We know of trained psychical scientists who denounce the nonsensical part of our subject with quite as much vigour as Mr. Clodd himself denounces the whole matter. Experience has given them the power to discriminate between the true, the dubious and the false,

for our subject, like most others, divides itself naturally into the three grades.

* * * *

Spiritualism is a subject which, more than any other we know, not even excepting politics, calls for a sense of proportion. Neither the sceptics nor the "wholesale believers," as Sir William Barrett calls them, seem to possess this sense in any appreciable degree. But both classes are diminishing with the general growth of intelligence and critical judgment. We are rapidly leaving behind us the man who denies everything "on principle," and the man at the other extreme, who, having been convinced of the reality of an unseen world, proceeds by easy stages to the discovery that he is a great prophet with a divine mission, attended by celestial guides; that he has power over the "fire elementals," and was in a previous incarnation Julius Caesar or Alexander the Great. That is not Spiritualism. It is only human nature. And as an American philosopher remarked, it is wonderful what a lot of human nature there is in the world.

* * * *

We take the following from Miss Lillian Whiting's new book, "The Adventure Beautiful":—

The tragic atmosphere that invests the world in this opening summer of 1917 is yet the atmosphere that is ushering in the new era. A great influx of power of a nature hitherto undreamed of awaits humanity. Curiously, in the last year of the nineteenth century, a statement was made to Richard Hodgson, from the "Imperator Group" through the mediumship of Mrs. Piper, to the effect that a world war was imminent, and that it would be followed by an outpouring of spiritual power for which it would be a preparation. The entire message ran thus:—

"We act continually on earth in ways not discernible to the human mind. The whole earthly world is acted upon by some of our members, and at times the whole band is at work, developing the mind of man. Never since the days of Melchizedec has the earthly world been so susceptible to the influence of spirit. In the next century this will be astonishingly perceptible to the minds of men. I will also make a statement which you will surely see verified. Before the clear revelation of spirit communication there will be a terrible war in different parts of the world. The entire world must be purified and cleansed before mortal can see, through his spiritual vision, his friends on this side, and it will take just this line of action to bring about a state of perfection. Friend, kindly think on this."

A WORD IN SEASON.—To-day the book-market is flooded with competing "Revelations" from the other side. A few of these bear the impress of genuine spirituality and the desire for a better day. Others are merely a *réchauffé* of the current chat of sensitives. How are we to steer a course among the so many and great dangers of the deep waters of the Unseen? Many are asking this question at the present time. They are shaking off the shackles of a materialistic age and yet uncertain to whom to turn for guidance. To all such a word of advice is needed. Do not embrace every message from the other side as gospel truth. The crude idea that Truth is waiting for us the moment we pass behind the curtain of the senses is surely as mischievous as it is foolish. Remember that we are fenced about on all sides by the unknown, and that, as Anna Kingsford insisted, "if occultism were all, and held the key of heaven, there would be no need of Christ."—R. B. INCE, in "The Occult Review."

"WHEN THE SLEEPER AWAKES."

GERMANY'S HYPNOTIC TRANCE.

Shortly after the outbreak of the great war a striking comparison was made between the psychologisation of the German mind by certain fixed ideas and the state of hypnosis in the individual. Several articles appeared in *LIGHT* on the subject, one of which contained some quotations from an article by a German written before the war. Even the German was of opinion that his countrymen were under strong suggestion carefully cultivated by the advocates of Hohenzollernism. For ourselves we were struck by two peculiarities which we especially associate with insanity. The insane person often has a delusion either that he is the victim of a general conspiracy to ruin him or that he is some exalted character. Both these delusions were curiously evident in the German mind. It was convinced that it was the object of envy and dark designs on the part of other nations. Equally strong was the conviction that the German race were superior beings—supermen.

In an article, "When the Sleeper Awakes," in the "Evening Standard" of the 7th inst., a French correspondent referred to the remark of M. Clemenceau last month: "The war must last longer, unless Germany wakes up."

This (remarks the writer of the article) was no mere figure of speech. Anyone who has followed the intellectual life of Germany for some years before the war, as well as through the three and a half years of the great crisis, knows that there is more than an analogy, there is an identity of nature between the evolution of the German mind during those years and the phenomenon of hypnotic sleep in an individual.

The French writer then proceeds to deal with the methods taken by the war party to enslave the German mind by cunning suggestions and refers to recent signs of its awakening from the psychological condition thus produced.

Alluding to the state of agitation lately shown amongst the German populace, and so severely repressed, the writer concludes:—

Yet this first, ill-organised popular move had a deep significance: it was more than a hunger revolt, like so many that have come before in Germany; it was the beginning of a revolution. Although temporarily crushed by the military, the German people will now know that in order to ensure success in their next move, they must in the first place secure the assistance of the German army.

"A people like the German people," said M. Clemenceau, "possessing great qualities must end by waking up." This will take place when the German soldier is at last awake.

THE DIRECT VOICE.

BY THE REV. CHAS. L. TWEEDALE.

I have read with great interest the account of the test sitting with Mrs. Harris. I noted in these columns some time ago that I had heard "Harmony's" voice talking to me for two or three minutes at the same time that a man's deep voice was talking, half of what "Harmony" said being drowned by the man's voice. No ventriloquist living can produce a man's and a girl's voice simultaneously and independently. The theory of ventriloquism is now, by the double test, quite knocked on the head. I also proved the presence at Mrs. Harris' sittings of beings who could see in absolute darkness and do things in answer to mental requests.

I am much interested to read of the coat experience of the Rev. St. John Mildmay. This is reminiscent of the Davenportes.

I myself have heard the direct voice in daylight, but of course darkness is necessary for luminous phenomena. It would be an excellent thing if we could train our trumpet mediums to sit frequently in a very dim ruby or yellow light just sufficient to enable one to see the sitters faintly. This would be a great advance and add greatly to the evidential value of the sittings.

I suggest, with Mr. J. W. Macdonald, that the experiment be tried and kept up until the practice is established as one which can be employed with success when required.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 18TH, 1888.)

Nothing is more foolish than the persistent manner in which the "Christian Herald" goes on prophesying the most alarming catastrophes which never by any chance come approximately true.—"Notes by the Way." [The journal in question was at that time continually printing prophecies of the end of the world and other sensational events, and afterwards revising and postponing the dates fixed for the various predicted calamities.]

AMERICAN SPIRITUALISM.—It might without any real injustice be summed up in two words phenomenalism and "mysticism." Materialisations under circumstances affording full scope for emotionalism and imagination; circles "managed" by "conductors" armed with "billies" (policemen's staves) and six shooters; séances given every night, with Wednesday and Sunday *matinées*—a condition enough to kill any genuine medium; every now and again exposures more or less disgusting and disgraceful, until one fairly marvels that such things can be. . . . As to the other side of the question—"mysticism"—there never was a time when the movement was deluged to anything like the present extent with such a dreary mass of bewildering trash as now—philosophy run to seed and transcendentalism gone mad are not too harsh descriptions of the state of affairs.—From a letter from Mr. J. J. Morse, then residing at San Francisco. [Mr. Morse draws such a picture of the debased and absurd phases through which Spiritualism passed in America, that it might almost be claimed as a proof of its truth that it could survive such abuses and travesties of its true nature. We do not forget that the Churches no less had to run a similar gauntlet in earlier times at the hands of rogues and fools.—Ed.]

MINERAL-FINDING BY THE DIVINING ROD.

A SUGGESTION TO THE MINISTRY OF MUNITIONS.

Mr. W. Chrimes, of 25, Granville-road, Fallowfield, Manchester, writes:—

My letter, which you were good enough to publish in *LIGHT* of December 22nd, 1917, has led to a correspondence with a mineral-finder, who appears to have a remarkable gift. Having seen his testimonials with reference to his successes in locating and tracing seams of coal, &c., and comparing his experiences with Sir W. F. Barrett's reports to the Society for Psychical Research as to the reality of such gifts, I am astonished that any Government can ignore the subject. Surely after more than twenty years of capable scientific investigation, followed by a statement that "*these are only illustrations (though striking ones) of upwards of a hundred other cases I have investigated of the dowser's success when other means had failed,*" it is time to put aside irrational prejudices and professional jealousies, which are detrimental to the public interest. One of the most striking conclusions arrived at by Sir W. Barrett, F.R.S., was that there were no "surface signs" to guide the dowser, for he says "that hypothesis broke down." And what "surface signs," may I ask, were there to guide the geologists and mining experts in those cases where they went blundering on until one thousand pounds had been spent in fruitless boring, and then the dowser located water close to their borings? Was it not merely guessing, and very poor guessing, too?

I have, therefore, suggested to the Ministry of Munitions that since the country is in need of larger and more equally distributed supplies of minerals and metallic ores, and we cannot spare any ships to import them, some of these gifted men who can locate minerals should be tested in various places where larger supplies are most needed. Is it work of national importance or not? If it is, all the facts are in favour of employing dowsers. We can wait for scientific explanations until the war is over. But if anyone disputes the facts, I am prepared to debate the question on any platform where suitable arrangements can be made.

MISS H. A. DALLAS will deliver the address at the Sunday service at the Wimbledon Spiritualist Mission on the 24th inst. Her subject will be "Visions of Christ—and What They Teach Us."

SPIRITUAL DYNAMICS.

MAN'S CONSCIOUSNESS.

BY HENRY FOX.

If man's consciousness is his only source of knowledge, and this consciousness is capable of growth and extension, as is proved by the facts of experience, it follows that along with this growth, man will get nearer and still nearer to the truth—that is to say, the ultimate and final truth, which is only another name for God Himself. It also follows that there can be no limit to man's possible knowledge of all things in heaven or on earth, or to the powers which that knowledge may bring to him.

Within the memories of many people now living, man has acquired new and extraordinary powers over Nature by his discovery of electricity and of the means whereby he could make that marvellous force serve his ends by adapting it to the work of telegraphy, heating, lighting, traction and other purposes. Whither these powers may lead, no one can foresee, but with further knowledge will come also further powers. Who, then, can limit the powers of man as he progresses towards unity with the knowledge and consciousness of God Himself within him?

The progress of spiritual science is as marvellous as that of electrical and other sciences within the last century or so. Archdeacon Wilberforce was one of its foremost pioneers, as Faraday was a pioneer of electrical science. Wilberforce taught a more wonderful truth even than Faraday, for he taught that our consciousness was capable of being enlarged till man became conscious of God within him, and that with this growth of consciousness, man, as a spiritual force, could co-operate largely with other such forces towards the control of the visible world on spiritual lines.

Man does not believe this yet. Till he not only believes it but *knows* it, he will remain ignorant of his great heritage. Without a consciousness to which they can appeal for verification, the realities of man's life will remain dormant, and the delusions of the five senses will obscure man's vision. Hence it has happened in the past history of mankind that evil has always manifested itself as the product of man's ignorance of his higher self. When one remembers the horrors of history, the perpetual appeal to brute force, from the earliest dawn of recorded time, as shown by the chronicles of Nineveh, Babylon, Egypt and the Jewish nation, down through the turmoil and strife of the Middle Ages to more modern times, and to the iniquitous barbarity of the "Church of Christ," in its Inquisition and other persecutions; when one recalls the many blots which have stained the annals of our own country—the oppression of the weak, the murders and slaughters of rival political or religious parties, the ignorance and the vice of days hardly yet forgotten, and all the corruptness and greed and cruelty of even the eighteenth and nineteenth centuries—we can hardly be surprised that modern civilisation is now faced by another outburst of vanity, greed, ambition and cruelty. Where is God or the truth in all this? It is often asked, why does God permit all this barbarity? Is not the real answer this: that He is not there at all: that all is the result of man's futile attempt to live without the knowledge of either Him or themselves? This is the cause of all things evil; and man creates them. The truth is hardly yet born in man's mind or soul. At such a moment of crisis in the history of the world as this, millions are praying, on both sides, to an imaginary Deity made in the likeness of themselves to stop the war! We might just as well pray that the laws of gravitation or the flow and power of the electric current, or any other laws of Nature which caused us disasters when handled ignorantly, should be suspended till we became wiser. Not that way lies wisdom or truth: nor yet power. The search for truth can only have any hope of success when it is looked for in regions where it exists and lives. Nearly two thousand years ago Christ and His Apostles told us to seek it within ourselves. The Churches have ignored this message by telling us to look within their own private gates for this great treasure.

They, too, have failed us, both in our prosperity and in our hour of need. Now Spiritualism has come to our help with its evidence of man's survival of death and of the power of his disincarnate spirit to communicate with us here. We have had a wonderful revelation of a higher state of consciousness in our gifted mediums. Clairvoyance, clairaudience, automatic writing, &c., are examples of extended consciousness, and are mainly useful in directing us in our efforts to know the truth better than we know it now, to the enlarging of our own consciousness till we get within reach of that illumination which carries with it the fuller knowledge of the truth, without which all our efforts either to end all war or to reform our civilisation can only end in another breakdown.

It was the deliberate opinion of Wilberforce that "Prayer is a natural spiritual force"—in other words, that true prayer "is the linking of the divine current within the soul with the divine currents without, and the force of a completed circuit is bound to command results." It has been said by one who is wise in things occult, that ten minutes' daily prayer by every British subject during the war would be worth several army corps. The Archdeacon has gone further, and declared that it would end the war in a few weeks (see Miss Charlotte Woods' *Life of the Archdeacon*, p. 142).

But "the power that worketh in us" has never yet had a fair trial even at the hands of Spiritualists, nor has the knowledge of how to generate such a power been cultivated to any great extent. Wilberforce is one of those who have discovered that a human soul is a human dynamo, generating spiritual electricity from a magnetic field as vast as the whole universe.

What powers man may be able to generate from such a field remains to be seen: and will still remain till he begins to act his full part in the regions of Spiritual Dynamics.

THE DEEPER ASPECTS OF PSYCHICAL RESEARCH.

SIR WILLIAM BARRETT'S ARTICLE IN THE "CONTEMPORARY REVIEW."

In the current issue of the "Contemporary Review" appears an article on "The Deeper Issues of Psychical Research," the substance of an address delivered by Sir Wm. Barrett to the Clerical Society of the Diocese of Birmingham, Bishop Hamilton Baines presiding. In this article Sir William commences by explaining the objects for which the Society for Psychical Research was formed. After referring to the question of rapport or sympathy, whereby a correspondence is set up between animals and their environment, and by which, in the human order, impressions are transmitted from mind to mind, he remarks:—

Every religious teacher knows that a lack of interest or reverence, still more an atmosphere of doubt or suspicion, in his listeners will render the most earnest spiritual appeal barren and ineffective.

He points out that much of the difficulty which is felt by the educated world in accepting the evidence for supernormal phenomena arises from the fact that we habitually think of our senses as the only possible channels of awakening perception. The mind, he claims, can exist and maintain its action beyond the material brain. Dealing with telepathy, he quotes a distinguished authority, Dr. W. McDougall, F.R.S., who in his work, "Body and Mind," says that "the evidence for telepathy is of such a nature as to compel the assent of any competent person who studies it impartially." This, however, is what the ferocious Sadducees and sceptics will not do. "Mere denial on *a priori* grounds alone," writes Sir William, "is of no more value than the yokel's denial that iron exists in the sun." On this subject the author discourses instructively and considers various theories of telepathy, quoting Mr. Gerald Balfour's idea that there may be a telepathic rapport between every living soul and the dominant centre of subconscious psychological activity. But whatever the explanation, the reality of telepathy, Sir William insists, is finally established, and although official science does not admit the reality of this or any other supernormal faculty, yet the impact on scientific thought of current psychical investigation and discovery has been such that "the soul is no longer 'out of fashion' in many high quarters of the scientific world." Sir William further expresses the view that although we must distinguish between the psychical order and the spiritual order, as our knowledge of the former increases it will confirm and throw light on the conditions of access to the spiritual world.

LONDON, W.C. 2.
SATURDAY, FEBRUARY 16th, 1918.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *LIGHT*, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of *LIGHT*, to whom Cheques and Postal Orders should be made payable.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C. 2.

THE LONDON SPIRITUALIST ALLIANCE: A NEW HOME.

More than once in the year just gone by, we looked forward (almost prophetically as it now seems) to the time when the Alliance should have a home more worthy of its importance, and with greater possibilities of expansion for its work. We little dreamed at the time that events were impending which would make the change a pressing necessity. We simply felt that there were great ideas in the air, and that the subject for which we stood—a scientific proof of the reality of a life beyond the grave—was becoming one of the greatest things in the world. We saw how the great war was gradually altering the perspective of life, and that in the universal providence of things the bane would produce its own antidote. It is not necessary to dwell on this aspect of the subject. The events of the last few months have driven the lesson home. The thing we know as Spiritualism has struggled through its childhood, survived the Herods which would fain have slain it, passed unscathed through the troubles of infancy, and is emerging into lusty youth. But it still needs wise and watchful care that it may pass as safely through other dangers which always attend the growth of anything so vital in its importance to mankind.

Writing in *LIGHT* of January 27th, 1917, we gave a brief sketch of the history of our Alliance, mentioning that it was formed in the year 1884, and registered as a Limited Company in 1896, when amongst the original subscribers to the Memorandum and Articles of Association were the Earl of Radnor, the Hon. Percy Scawen Wyndham, Alfred Russel Wallace, F.R.S., O.M., and others whose names are well known in the history of our movement.

After giving in general outline the objects with which it was formed we wrote:—

It has always had its place and work, its membership forming a kind of middle class between the almost purely academic activities of the Society for Psychical Research and the propagandist energies of the numerous Spiritualistic Societies carried on in the Metropolis and at many other centres in the United Kingdom. . . Throughout its career it has carried on investigations, placed at the disposal of its Members and Associates a continually increasing library, including many rare books, held meetings, social and educational, provided lectures by the best exponents of its subjects, and afforded information and help to students and inquirers of all classes.

We also took occasion to remark, in view of attacks then being made by people obviously quite ignorant of the standing and personnel of the movement, as represented by the Alliance, that its Council included members of the Legal profession and the Press, and that in its membership the Church, Medicine, the Law, the Army and Navy, Literature, Art and other professions were well represented. It seemed necessary then to say this. It is no longer so

important, for in the meantime, under the pressure of the changing times, men who stand high in the world's esteem have spoken out their convictions, and the list increases all the time to the perplexity and confusion of critics who, like Rip van Winkle, seem to have been asleep for twenty years and to be blissfully ignorant that, as regards our subject, everything has changed.

We went on to outline our idea of what we considered an ideal home for the Alliance in a central district of London. That ideal has come to a limited extent within our grasp. We have in view a house in a London square, centrally situated and offering opportunities for the enlargement of our work. It is almost all that our fancy painted it. And, if it lacks in anything, it is at least a day's march nearer that home we dreamed of. We shall need money to carry the idea into satisfactory effect, and the Council of the Alliance, yielding reluctantly to necessity, have now established a fund, to which they invite donations from those who wish their work to go on and flourish. Let us think of it as a Memorial Fund, a testimonial to the old workers of all ranks and classes who played their part in the great cause and who have passed on, still mindful of us and still inspiring and directing the work which on earth they had so much at heart. Again, there are thousands to-day from whom the evidences of Spiritualism have lifted a great cloud. They mourn no longer as those without hope. They have been reunited with those they have loved and lost. Here is an opportunity for them to show their gratitude and thus help to lighten the sorrows of others. We can say without vanity that the Alliance and its organ, *LIGHT*, have done their share of the work. Mrs. T. R. Marshall last year generously contributed the sum of one hundred pounds towards the establishment of such a headquarters as we then outlined. The Council ask for £1,000 to meet the immediate expenses, and, notwithstanding the troubles of the time, they are optimistic enough to feel that £5,000 is not an impossible sum to look for eventually. That would enable the Alliance to live rent free, to bring in new, active and earnest helpers, and raise its status to a level at which it may capably carry out labours the extent and importance of which will increase as the years go on. For our subject is a very great and very growing one. It is not only those within our ranks who are witnesses to that. Many shrewd observers in the outside world have remarked as much. It is a question which is taking a grip of every alert and progressive mind. But it is important to keep the subject on a high level. In some aspects it is beginning to tempt those who see in it a possibility of commercial uses. We have heard from a few of these already. Doubtless some forms of psychic power will in the future be used for practical purposes. We have seen examples of the fact lately. But Spiritualism, although not a Religion, has its sacred aspects, and these we must jealously guard.

Sir Arthur Conan Doyle and Sir Richard Stapley recently spoke of *LIGHT* as representing "the most living religious cause now existing upon earth." When the Alliance has reached its full power it will be able to represent not only the religious but the scientific and secular sides of the matter also. We are just at the point when an impetus is wanted. We have no fear but that once fairly under way we can be self-sustaining, giving the purely business side of our undertaking its due place in the working of the Alliance, although never forgetting that our true profit will never be finally stated in the terms of the ledger.

"The old order changes, giving place to new." We are preparing to sail out into the dawn of a new day.

PSYCHIC AND ETHER WAVES: THEIR PECULIARITIES AND EFFECTS.

By JOHN RUTHERFORD (ROKER-BY-THE-SEA, SUNDERLAND).

It was in 1845 that the great seer, Andrew Jackson Davis, began, in New York, the delivery of his marvellous orations which afterwards were published under the title of "Nature's Divine Revelations." Professor George Bush, M.A., a noted Hebrew and Oriental scholar, and a distinguished disciple of Swedenborg, who on its appearance reviewed the book for the press, said: "Taken as a whole, the work is a profound and elaborate discussion of the philosophy of the universe, and for grandeur of conception, soundness of principle, clearness of illustration, order of arrangement and encyclopedical range of subjects, I know of no work of any single mind that will bear away from it the palm. To every theme the inditing mind approaches with a certain latent consciousness of mastery of all its principles, details and technicalities, and yet without the least ostentatious display of superior mental powers." Among those present at Mr. Davis's lectures was James Victor Wilson, an ardent young reformer, who had been of signal service in the spread of true spiritual philosophy. Some time afterwards, however, Mr. Wilson—probably through heart failure—died in a very sudden manner. In regretting the loss of such enthusiastic and humanitarian workers, it is often remarked that it is "sad that their career of usefulness has been brought to an end." Mr. Wilson happily disproved this popular saying, for almost immediately after his transition he resumed his mission of radiating knowledge and wisdom from more sublime environments. The Wilson communications, given to his friend and co-worker, A. J. Davis, are distinguished for literary merits and superior wisdom, and refute the often repeated charge by unconscientious opponents that spirit messages are unworthy of the slightest notice. The particular communication to which I now direct attention is to be found in the little volume "Death and the After Life"; and although I quote only one or two sentences, I trust readers will obtain the book and peruse Mr. Wilson's unique spiritual experiences.

THE ARCANUM OF THE SPRINGS OF ACTION.

"We stood," says Spirit Victor Wilson, "near the central fountain of Andromont. Many tinted flowers grew lovingly on the tinted margin. I touched one, and lo! it shrivelled and seemed to die in a moment. 'Behold,' said my teacher affectionately, 'thy touch is poison to the *mimosa sensitiva* of the spirit land. The damp shade of the fountain is life to the plant compared with thy deadly touch. The ARABULA (divine guest or God) is within thee. Live true to that, every moment of thy progress, and no flower will shrink from thy approach. I inquired to know what it was in me that poisoned the *mimosa*, and he replied: 'You are impatient to mount higher than your spirit can comprehend. This aspiration is poisoned with ambition, and this ambition is the tempter which prompts you to appear more than you are, and to seem to know what you do not. Rid thee of all this, else the flowers will shrink from thy touch.'"

THE TOO ARDENT DESIRE FOR DISTINCTION.

The ambition referred to I should say was, at its root, a noble ambition, an ambition for an enriched experience, but an enriched experience cannot be obtained by merely passionately desiring it, or by "self-suggestion"; it can only be gained by cultivating the love faculties of the soul, and that, I need scarcely say, means zealously and unselfishly labouring for the welfare of humanity. The desire to know, as psychologists assert, springs almost exclusively from the intellect; and the intellect is, after all, only one-third of that wondrous structure the mind; and this one-third the most pedantic and self-asserting—coming therefore within the category of the "selfish sphere." The explanation of Mr. Wilson's state is, I believe, that the excited intellectual desire to know, with its accompanying magnetism, rushed violently into his touch, and the *mimosa sensitiva*, unable to stand this chilly intellectual vibration, entirely lacking the warmth of love, was paralysed. We all, it must be confessed, need a greater harmony of soul—

a harmony in which all discords are resolved. All great art does this; it is the one test of its greatness. Harmony is the expression of right, of order, of love, of truth. There are people in this beautiful earth of ours whose discordant "notes" are too predominant; they have an excessive quantity of self-esteem, and when this is inadequately compensated for by love and wisdom, their radiations would not only scorch myriads of "mimosas" but shrivel up sensitive mortals who might come within their irritable magnetic sphere.

THOUGHTS AS POTENT FORCES.

Our thoughts, therefore, are not something inert, mere echoes of sensations, powerless images of things in the mirror of the mind, but are potent forces that are always exerting great pressure towards action. The psychologist knows how imperative, how tyrannical a fixed idea is in determining the conduct of a monomaniac, and even with the man whom we call perfectly sane we see how surely the pet notion which he gets "on the brain," as the saying is, constantly crops out in his daily action. All noble traits of character—intelligence, loving-kindness, courage, resolution—are natural soul elements and, like beauty, carry their authority within themselves. And whatever tends to produce this higher life and more perfect character, whatever is a sure sign that it is becoming developed, should be regarded as religious.

"IN QUIETNESS SHALL BE YOUR STRENGTH."

We only give what we possess. Happiness, gaiety, sadness are by nature contagious. Let us bring, therefore, our healthy vital aura to the weak and sickly and so be of service to them; let us impart, not discordant, but harmonious influences, reviving and lifting them up. The depth and range of the growth of the human spirit are conditional on repose. If a man has secured a true adjustment to his conditions and opportunities and holds right relations to his world, he may bear great burdens and carry on vast activities without agitation or restlessness. The man of most heroic labour is often the one of calmest manner and voice; while the individual in whom haste is so evident that his very presence wearies and irritates, is generally superficial and ineffective. Mastery is attained by those only who keep their minds in quietness. The vaster the responsibilities and the more intense the activities, the deeper the need of perfect poise. A sweeping range of the mind, without definite aim, indiscriminate, omnivorous, excited, does not secure culture, freedom, power, or originality. It is a vicious method; it results in a derivative instead of a creative life of the mind, and it probably involves a slow decay of individuality. In the endeavour to grasp all, many forget that truth comes not by excited searching, but by calm development; that it cannot be gathered here and there by the tourist, but must be patiently absorbed and assimilated. The true Spiritualist will therefore seek

BREADTH AND POISE AND SANITY.

These qualities are free from idiosyncrasies, oddities, eccentricities; they produce the most lasting impressions by the simplest means. We must teach our brethren to have an ideal, or, what is the same thing, to have an absolutely correct plan for the daily life, avoiding all habits which degrade or clog the spiritual temple, such as imbibing alcoholic liquors, smoking, &c.

Slowly and resolutely, as a fly cleans its legs of the honey in which it has been caught,

So remove thou, if it be only for a time, every particle which sullies the brightness of thy mind;

Return unto thyself—content to give, but asking no one, asking nothing;

In the calm light of His splendour, who fills all the universe, the imperishable, indestructible of ages,

Dwell thou—as thou canst dwell—contented.

—EDWARD CARPENTER.

NATURE'S WAVES OF ENERGY.

Science teaches that light, heat and electricity are all due to electro-magnetic waves, the only difference being in the number of their vibrations or measure of their wave lengths, the one depending upon the other. It is found that the vibrations of light waves are the most rapid; those of heat waves follow in the order of velocity; while electric waves, by which

wireless messages are transmitted, vibrate the most slowly. Though differing in the number of their vibrations, all ether waves travel at the same rate. Of great interest to us all are the emanations which pass out of radium. Sir Wm. Crookes first discovered radio-activity in pitch-blende. Later, in 1896, it was found in uranium by Professor Henri Becquerel, who accidentally ascertained that it gave off penetrating rays spontaneously, without being previously exposed to sunlight. Radio-active bodies emit what science terms Alpha, Beta, and Gamma rays. Undoubtedly every particle of matter has its emanation.

THE RADIO-ACTIVITY OF THE SOUL.

What is true of the physical sphere is also true of the mental. "There is," says Mr. Hudson Tuttle, "a psychic ether related to thought, as the luminiferous ether is to light. A thinking being in this psychic atmosphere is a pulsating centre of thought waves, as a luminous body is of light." To Swedenborg we owe the knowledge that every human spirit is surrounded with an atmosphere—an emanation. Said the Swedish philosopher:—

I perceived that a sphere emanates not only from angels and spirits, but also from everything which is seen in the spiritual world, from trees and their fruits, from shrubs and their flowers, from herbs and grasses, and even the earths and their particles; from this it was evident that it is universally true, both of living and dead things, that each breathes forth, and so surrounds itself with, substances of a similar nature to itself.

Sir B. W. Richardson, M.D., termed this emanation the "nervous ether"—a "refined fluid." It forms, he said, "an atmosphere permeating and surrounding the ultimate particles of nervous matter." And Dr. Fraser Harris, in his manual on "Nerves," in the "Home University Library," states that Dr. MacDougall has done great service by rendering the conception of nerve-energy as concrete as possible. Says Dr. MacDougall:—

I think that for the present it may be best conceived as a fluid, and I propose that this fluid shall be called neurin. Just as the two-fluid theory of heat, the two-fluid theory of electricity, and the corpuscular theory of light furnished probably the most useful working conceptions for the sciences of heat, electricity and light at certain stages of their development, so neurin may, I think, be most usefully conceived as a fluid in the present state of neurology, and I think it would be unwise to attempt to regard it as a variety of one of the forms of energy known outside the animal body, although it is easy to discover points of resemblance to both electricity and magnetism.

This is the vital force or "animal magnetism" of Dr. Mesmer. This nervo-vital force circulates through us, and there is not a motion, sensation or feeling in our common nature that does not affect it more or less. It flashes and permeates through all our system, vibrating through us in healthy waves, and in the joyous elasticity of the mind, or, driven from us by a war of the feelings, by sudden and violent passion or impulse, causes fright, or even sudden death.

(To be continued.)

"LIGHT" MAINTENANCE FUND, 1918.

To the lists of donations given in previous issues, amounting to £92 2s. 8d., we have now to add the following, for which the donors have our grateful acknowledgments:—

	£	s.	d.
A. M. R.	0	2	6
"Arrow"	2	2	0
Mrs. Bedford	0	10	6
N. Kilburn	2	0	0
Mrs. M. Moore	0	10	0
Lady Mosley	5	0	0
N. G. S.	0	10	0
S. B. B.	0	5	0
Miss A. E. Shrine	0	9	0
Lieut. W. Whately Smith	1	0	0

GRANTED the ship comes into harbour with shrouds and tackle damaged, the pilot is blameworthy, but to know how blameworthy, tell us first whether his voyage has been round the globe or only to Ramsgate and the Isle of Dogs.—CARLYLE.

SPIRITUALISM AND SOCIAL WELL-BEING.

ADDRESS BY MR. W. J. VANSTONE.

On the occasion of commencing his new series of lectures under the general heading, "Spiritualism and Social Science," on Thursday, the 7th inst., Mr. W. J. Vanstone prefaced his address on "Food Production" with the following statement:—

The basic idea underlying this series of lectures is to emphasise the fact that our movement does, indeed, take a vital interest in National Welfare, and that we are fully conscious of our civic responsibilities.

There is no doubt that many in the outside world believe that we are merely "spook-hunters," and have no other object than to experience the thrill of phenomenal psychic excitement. If there be any truth in this attitude towards us it only exists in isolated cases; the soul of the movement is far different.

It is hoped, further, that strangers coming amongst us will clearly understand that whilst we are vitally interested in the demonstration of the soul's persistence after death, we are none the less conscious of the responsibility of the soul's function on the material plane.

We further believe that a rational, intelligent and balanced life is necessary to the evolution of the individual spirit through the various phases of its earth's experience. The manifestation of the latent spirit of man—his true self—is really the great mission of the workers in this Society, and it is quite possible that Social Science may be proved to be an all-important adjunct to the unfoldment of true Spiritualism.

It is necessary that new comers into the movement, and they are surprisingly numerous just now, should be made aware that in uniting themselves with us, they must be prepared to face the application of the best principles of social and political economy in their daily life as well as to follow the investigation of the so-called super-physical world.

The study, then, of such questions as Food Production, Housing, Education, Health, Industrialism, Commerce, Co-operation should result in producing better citizens, and developing in the Spiritualist movement the manifestation of those principles which guarantee its claim to being a factor for National Welfare.

The lecture itself was of great interest, for, as the lecturer showed, the present economic conditions affected our poorer neighbours, many of whom still entertained extraordinary prejudices against some of the most wholesome foods, and were also woefully ignorant of any methods of imparting variety to the dishes they prepared. On the Continent there were many ways of flavouring and serving up potatoes which appeared to be practically unknown here. In the choice of food materials, it was necessary to preserve the right balance between flesh formers and heat and energy producers. If debarred from beef with its 15 per cent. of protein, we must find its equivalent in the vegetable kingdom. Among the cereals, maize came nearest with 14 per cent., double the proportion contained in white bread. It also contained more fat than any other cereal. People exclaimed, "Who would eat chickens' food?" but in America it was valued as a most important article of diet. The pulses—peas, lentils, haricot beans—contained 25 and 26 per cent. of protein, and nuts 34.5. Years ago a most expensive nourishing food was prescribed for invalids, the real basis of which was "monkey" or "ground" nuts. It was produced by a German firm, and the Germans knew how rightly to balance the ingredients. These nuts contained 50 per cent. of a beautiful butter which the Americans called "pea-nut butter." There were ample cargoes of them available, but if they were imported who would eat them? It was most essential that efforts should be made to overcome these foolish prejudices, and he appealed to his hearers to do what they could in gentle and tactful ways in this direction.

"DAGONET," in the "Referee" last week, was lyrical on the subject of the wonders of telepathy. Here is one stanza:—

From all the corners of the world the news will come to us,
Without expense of any kind, machinery or fuss.
So, Edison, hand in your checks, Marconi, go to Bath.
The world will wag its tale for us henceforth by telepath.

TELEPATHY AND THE TELEPHONE.

NEW DEMONSTRATORS AND EXPERIMENTS.

Mr. B. M. Godsall, of San Diego, California, an old reader of and contributor to *LIGHT*, writes:—

Your editorial of November 24th on Telepathy prompts me to narrate a case which after investigation remains "absolutely inexplicable by some ingenious trick."

It was in Seattle that I first saw Mr. and Mrs. L. H. Ellis give their remarkable performance which might be described in your own words narrating your Richmond experience. But wonderful phenomena call forth wonderful explanations, and I imagined wireless telephones strapped against the chest of the one and in the hair of the other. To settle the matter I called on the Ellises at their hotel, where I found them to be very pleasant young people; and it was plain to be seen that they were genuinely amused at my "explanations," which they wisely took as a testimony to the excellence of their performance rather than as a reflection upon their character. Being permitted to make my own arrangements, I took Mr. E. into the bath room and enjoined upon him complete silence while I displayed one by one various articles, cards and coins: all of which things Mrs. E. described or read to me correctly—though less rapidly than when reading at a public performance where she becomes, as she says, "worked up."

But it was in December last, when I again met the Ellises—in San Diego—that I was so fortunate as to get the test that I had been seeking, namely, a telepathic reading sent back to me over the telephone. I found Mr. Ellis very keen to investigate, but Mrs. E. said that her three daily performances left her with no strength for experiments.

But as luck would have it, Mr. E., while in San Diego, ran against a fellow-telepathist, Mr. H., who at one time had given public performances, and a little practice showed them that their minds were telepathically synchronous. Thus it was that when I called by appointment, the day before the E.'s were leaving for the East, Mr. E. expressed his willingness to try the telephone experiment. Forthwith, I wrote down a number, stepped to the telephone, rang up a hotel (fully three squares away), got in touch with Mr. H., and he, in reply to my question, said, without the slightest hesitation, "The number you gave has four figures, the first is 1, the second 4, the third 6, the fourth 8, 1468." Correct!

The Ellises have learnt from hard experience that telepathy alone will not "draw," which is why they have added to their performance the answering of written questions, which Mrs. E. reads through her husband's eyes in a truly wonderful manner. As to the value of the answers I cannot speak, not having tested that part of the show, but are we not all inclined to give advice a little recklessly?

Mr. and Mrs. Ellis are determined to go to England as soon as the war is over; but from what you say, I gather that the public there, as here, does not welcome an unaccustomed thought, and would rather devote their attention to the tricks of conjurers and monkeys.

[In a later communication Mr. Godsall adds: "I wish to make it quite clear that the telephone experiment was absolutely guarded. When I gave Mr. Ellis the number we were alone and sitting near the telephone, which was in a small booth made with glass sides, through which I could see Mr. Ellis while I was telephoning inside."]

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following donation: Mrs. Corbet, 5s. 6d.

THE HOLY THORN.—"Gerson" points out that according to one of the first accounts of the Holy Thorn—Mr. Eyston's narrative in Hearn's "History and Antiquities of Glastonbury" (1722)—the Thorn was twice cut down, and that it was to the first occasion, years before Cromwell's time, that the incidents alluded to by Mr. MacBride belong. Eyston says that the thorn had a double trunk in the time of Queen Elizabeth; "in whose days a saint-like Puritan, taking offence at it, hewed down the biggest of the two trunks, and had cut down the other body in all likelihood, had he not been miraculously punished by cutting his leg, and one of the chips flying up to his head which put out one of his eyes." This second trunk was in turn doomed to destruction. "This trunk was likewise cut down by a military saint, as Mr. Andrew Paschal calls him, in the rebellion which happened in King Charles I.'s time. However, there are at present divers trees from it by grafting and inoculation, preserved in the town and country adjacent." Eyston does not connect Cromwell with the matter,

OCCULT CHEMISTRY.

At a recent open meeting of a Theosophical Lodge, Mr. A. P. Sinnett gave a lecture on "Occult Chemistry," the following outline of which he has prepared for publication in *LIGHT*:—

The book bearing the title "Occult Chemistry" is out of print, but a new edition is in preparation. Besides its intrinsic importance for students of chemistry, it is peculiarly valuable as showing that the clairvoyant research which it records anticipated by seven years some discoveries of ordinary science that were only reached when Madame Curie discovered radium. I had ascertained that the clairvoyant faculties of Mr. Leadbeater, then residing with me in London, were (amongst other characteristics) ultra-microscopic. I asked him if he thought it possible to see an actual ultimate molecule of physical matter. He thought it possible, and I suggested gold as the matter to examine. He tried, and found that the molecule of gold was too complicated a structure to describe. That led me to suggest that he should try a molecule of matter at the other end of the scale of atomic weights—namely, hydrogen. He tried this, and found that molecule to consist of eighteen very much more minute atoms. These, on further examination, proved to be etheric atoms, themselves built up of astral atoms. Later on (Mrs. Besant co-operating in the research), molecules of oxygen and nitrogen were examined and their etheric atoms counted.

Atomic weights as calculated in ordinary chemistry represent the weight of a molecule in terms of hydrogen taken as One. No attempt is made to assign ponderable weight to either atom. When the number of etheric atoms in atoms of oxygen and nitrogen had been ascertained by the clairvoyant research, it was seen that dividing those numbers by eighteen in both cases gave as the quotient the recognised atomic weights. Some years elapsed before it was found possible to carry out the clairvoyant research on an extended scale, but this was ultimately done. Nearly sixty of the so-called chemical elements were examined, and the fact that atomic weights were obtained by dividing the number of etheric atoms in each molecule by eighteen established, beyond the range of intelligent doubt, that eighteen is the real number of the minor atoms constituting the atom or molecule of hydrogen. The counting of etheric atoms in molecules of heavy atomic weight was very laborious, but, in a way anyone who reads the book will be able to appreciate, the method adopted precludes the possibility that the observers cooked their calculation to fit the theory.

Radium enabled ordinary science to arrive at the conclusion that the chemical elements were built up of minor atoms described by the term "electron," and that discovery has revolutionised thought in many departments of chemistry. The fact that it was discovered by clairvoyant research long in advance of its discovery by ordinary means ought to point the way in which discoveries that must for ever elude physical plane research may be possible when the resources of clairvoyant research are understood by the world at large.

Ordinary science has now overtaken the clairvoyant in discovering that the hydrogen atom consists of electrons. It has not yet found out how many there are. Occult chemistry not only knows, but proves that it knows by showing the law running all through the table of atomic weights. Furthermore, ordinary science has been misled into regarding the electron as an atom of electricity. Occult chemistry proves that it is an atom of ether carrying a definite charge of electricity. The proof in this case is less overwhelming than in reference to the eighteen atoms in hydrogen; but that part of the original research having been proved beyond the reach of rational denial, surely some credit may be attached to the observation made at the time the eighteen discovery was made as to the structure and constitution of the etheric atoms.

Happily the results of the early research were published in the year 1895, seven years before Madame Curie's discovery in 1902.

MAKE for thyself a definition of the thing that is presented to thee, so as to see distinctly what kind of a thing it is in its substance, in its nudity, in its complete entirety.—MARCUS AURELIUS.

MR. HANSON G. HEY'S ILLNESS.—We are glad to hear from Mrs. Hanson G. Hey that her husband's health is improving, and that, although he is forced to rest his body, his brain is as active as ever.

We regret that a considerable number of copies of last week's *LIGHT* had been printed before an error in the spelling of the name of Miss Dorothea Walenn, who contributed the delightful violin solos at the social meeting of the I.S.A., was discovered and corrected.

"CAUSATION AND THE SPIRITUAL WORLD."

In reply to D. R.'s inquiry (p. 48) as to what is meant by the "spiritual world" in relation to causation, I take it that it is the sphere of the activities of those beings who have passed through the incarnate stage and cast off the material element. Doubtless we are all in that sphere, too, while incarnate, but we are not solely in it until we quit the flesh, and the engrossing character of the material element minimises for most of us our realisation that we have spiritual as well as material surroundings. The purely causational world is rather the sphere of the discarnate, and the only point I was dealing with was as to whether there is any justification for the common inference that because the discarnate are in a sphere causative of our material one they are ahead of us in point of what we call "time." *A priori*, it might almost be urged that they must be in our past, for the causes of current events must precede them. As to the location of the spiritual world in terms of space, it must be remembered that space (like time) is a material concept which, when we become discarnate, is transformed, I think, into a conception of state, so that the inquiry "Where is the spiritual world?" is rather a vain quest. All depends upon whether we have learned to realise that without space or matter there may still be substantiality.

C. E. B.

HYPNOTISM: A QUESTION.

B. M. C., a young student, writes:—

I have been reading a book on hypnotism, from which I gather that hypnotism is impossible unless the patient or subject is willing to be hypnotised, at least in the early experiments.

The writer states that concentration on the part of the subject is necessary during phenomena in the waking state. This seems to be particularly so in cases where hypnotism is employed in order to cure pain. The patient, says the writer, must "make himself believe" that the suggestions made by the operator are true. After six minutes of this concentration the operator states that the pain is gone and the subject feels quite fit and well. By this time the cure ought to be complete.

It seems to me that in such cases the whole success of the experiment depends upon the amount of credulity and power of concentration possessed by the patient; that, in short, the sufferer cures his own pain by means of self-hypnotism and that the will of the operator has nothing to do with it. In my own case I may say that several times I have cured pain in my own body just by making up my mind not to admit the presence of pain. In a short time the pain has gone. Again, is it not a case of self-hypnotism when we awaken ourselves at a given time in the morning? Perhaps some of your more experienced readers could tell me whether hypnotism is really the action of a strong will over a weaker, or whether the subject of an experiment only persuades himself into doing or believing as is suggested to him.

GHOSTS AND THEORISTS.

Under the title of "The Clutching Hand: Two War-Time Ghosts become Casualties," the "Daily Chronicle" of the 8th inst. prints the following:—

During the last few days extraordinary stories have been in circulation in Gillingham of a clutching hand reaching out from a wall at passers-by.

The apparition is said to have appeared at the lower end of Medway-road, from which there are numerous passages leading into by-streets. A "Daily Chronicle" correspondent who made inquiries yesterday could find no one who had actually seen the hand, but report of its appearance had undoubtedly made a few sensitive people "nervy." Gillingham boys have discovered the trick of holding the bulb of an electric torch in the palm of the hand. This will illuminate the whole hand in the dark, and it is believed to be an explanation of the ghostly object.

Mr. E. H. Cunningham Craig, on behalf of Sir Boverton Redwood, has recently visited the haunted dog-out at Cheriton, where stones and tools were thrown by unseen forces at the builder and his assistant. He reports that all the statements point to the occurrence of natural gas, and says the discharge of comparatively small quantities would be sufficient to cause most of the phenomena.

THE LARGER VIEW.

A JOURNALIST REBUKES SPIRITUAL BIGOTRY.

In the "Star" of the 6th inst., the well-known journalist whose identity is veiled under the name "Alpha of the Plough," alluding to some scornful remarks concerning Spiritualism by Mr. Hilaire Belloc, which were widely reported at the time, writes:—

That admirable woman, Mrs. Berry, in "Richard Feverel," had the recognitions of eternity in her mind when she declared that widows ought not to re-marry. "And to think," she said, "o' two (husbands) claimin' o' me then, it makes me hot all over." Mrs. Berry's mistake was in thinking of Elysium in the terms of earth. It is precisely because we shall have escaped from the encumbering flesh and all the bewilderments of this clumsy world that we can not merely tolerate the idea but can find in it a promised explanation of the inexplicable.

Referring to Mr. Belloc's condemnation of a Miss Postlethwaite, a Catholic Spiritualist, for having declared that in the next world she found people of all religions, and did not find that Mohammedans suffered more than others, "Alpha of the Plough" observes:—

I feel that he is as materialistic as Mrs. Berry. He sees heaven in the terms of the troublesome little sectarianisms of the earth, with an ascendancy party in possession, and no non-alcoholic Puritans, Jews, or Mohammedans visible to his august eye. They will all be in another place, and very uncomfortable indeed. He really has not advanced beyond that infantile partisanship satirised, I think, by Swift:—

"We are God's chosen few,
All others will be damned.
There is no place in heaven for you,
We can't have heaven crammed."

No, no, Mr. Belloc. The judgments of eternity will not be so vulgar as this, nor the companionship so painfully exclusive. You will not walk the infinite meadows of heaven alone with the sect you adorned on earth. You will find all sorts of people there regardless of the quaint little creeds they professed in the elementary school of life. I am sure you will find Mrs. Berry there, for that simple woman had the root of the true gospel in her. "I think it's alays the plan in a dilemma," she said, "to pray God and walk forward." I think it is possible that in the larger atmosphere you will discover that she was a wiser pupil in the elementary school than you were.

CANON KNOX LITTLE'S GHOSTLY EXPERIENCES.

We take the following from the "Evening News" of the 5th inst. It may be mentioned that Canon Knox Little was the author of two stories of psychic interest, entitled respectively "The Child of Stafferton" and "The Broken Vow," both of which are in the library of the London Spiritualist Alliance:—

The late Canon Knox Little was a firm believer in apparitions, and declared that he not only constantly saw a ghost in the cloisters of Worcester Cathedral, but conversed with it.

A friend who on one occasion played bridge in the drawing-room of the College, an old house in the precincts of the Cathedral, said to me: "We thought our host had gone to bed, but he presently appeared, clad in a red dressing-gown, and sat down to play the piano. Suddenly he stopped playing, and pointing to an empty chair, asked with that impressive voice of his, 'Who is that sitting there?' We all looked, but the chair was empty, and we told the Canon so. He replied, 'It may be *now*, but there *was* someone sitting there.' And it was obvious that he believed it."

"THE NEW REVELATION."—We understand that "The New Revelation," the address delivered by Sir Arthur Conan Doyle to a meeting of the Members and Associates of the London Spiritualist Alliance at Suffolk-street on October 25th last, when Sir Oliver Lodge presided, will shortly be published, with some new material, by Messrs. Hodder and Stoughton. Further particulars will be given in due course.

THE SPIRITUAL LINK.—The higher spirits, living as they are not in a single person, but each living and acting in more than one, are a spiritual link between those persons, uniting them all in the same belief, the same truth, the same moral or political tendency. All the persons having a certain spiritual interest between them belong to the body of one spirit, and as co-ordinate members of it, work out the ideas which they have received from that spirit.—FECHNER ("On Life After Death").

SOCIETY WORK ON SUNDAY, FEB. 10th, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—"Life in the Beyond," instructive answers to questions by the inspirers of Mrs. E. A. Cannock, also clairvoyance; excellent attendance.—77, *New Oxford-street, W.C. 1.*—4th inst., fully recognised clairvoyance, Mr. A. Vout Peters. For Sunday next see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Addresses by Mr. Thomas Ella and Mr. Percy Beard; subjects: "Love, as Taught by the Christ," and "Whither Wending?" For Sunday next, see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Our leader gave two beautiful addresses on "The Power of Prayer" and "The Light of the World." Mr. Williams sang a solo. For Sunday next, see front page.

WIMBLEDON SPIRITUALIST MISSION.—Very fine address by Dr. W. J. Vanstone. For prospective announcements see front page.—R. A. B.

READING.—*SPIRITUAL MISSION, 16, BLAGRAVE-STREET.*—Services 11.30 a.m. and 6.45 p.m. Addresses by Mr. A. Punter. Sunday next, Mr. George Craze.—T. W. L.

KINGSTON-ON-THAMES.—*BISHOP'S HALL, THAMES-STREET.*—Address and clairvoyance by Mrs. Neville, large audience. Sunday next, Mr. G. Prior.—M. W.

BRIGHTON SPIRITUALIST BROTHERHOOD.—*OLD STEINE HALL, 52A, OLD STEINE.*—Sunday next, 11.30 a.m., open circle; 7 p.m., address, Mr. Piddean; 3, Lyceum. All other meetings as usual.

WOOLWICH AND PLUMSTEAD.—*PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.*—Afternoon, Lyceum; evening, Mrs. Mary Gordon, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. A. Jamrach, address and clairvoyance.

MANOR PARK, E.—*THIRD AVENUE, CHURCH-ROAD.*—Uplifting address by Mr. G. Prior. Sunday next, 6.30 p.m., Mr. R. Boddington, address. Monday, 3 p.m., ladies, address and clairvoyance. Wednesday, 7.30, Mr. Elliott, address.—E. M.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Morning, good circle; evening, Mrs. Jamrach, address and clairvoyance. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mrs. N. Bloodworth. 21st, 8.15, Mrs. Maunder.—N. B.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Morning, good address by "Timothy"; evening, Mr. G. T. Brown, helpful address; Mrs. Ball, clairvoyance. Sunday next, 11 a.m., Miss Earle; 6.30 p.m., Mr. Nickels, of Luton.

CLAPHAM.—*ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.*—Sunday next, 11 a.m., public circle; 7 p.m., Mr. G. R. Symons. Friday, at 8 p.m., public meeting. 24th, Mrs. Marriott.—E. E. G.

BRIGHTON.—*THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.*—Sunday next, 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Mrs. Neville, addresses and descriptions; also Monday at 8. Wednesday at 8, public meeting.

HOLLOWAY.—*GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).*—Addresses, morning, Mrs. Smallman; evening, Madame A. De Beaurepaire (crowded audience). Sunday next, 11.15, Mrs. Adams, address; 3 p.m., Lyceum, all welcome; 7 p.m., Mrs. Maunder, address and clairvoyance. Wednesday, at 8 p.m., Mrs. Mary Gordon.—R. E.

THE Hull Psychological Society wish to thank the unknown friend who for some time past has been sending them a copy of *LIGHT* weekly.

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In rosy radiance winged, all bound with bands of gold,
Whence joy and gentleness in benediction flow
Far out and seek sad loveless souls in potent rays
To comfort, beautify, like sunrise on the snow
Of frozen heights, cloud-capped, which crave a kinder air.
Pure eyes and wise, lamps of a living fire which gaze
On myst'ries wondering, from age to age aware
Of deep unspoken Truths, unspeakable, but known
To grateful consciousness; in solitude which came,
Whispered by God to such in love, to him alone,
To found his being, give and justify his name.
No two alike, twin souls, the countless myriads show,
None says "I, too, am thus, and where he passed I trod;
I, too, have seen the same, and what he knows I know."
To each his gift, revealed in each a thought of God;
Who self forgetting laboured, lost and found his own,
And finding self found Him, who in ten thousand ways,
The first poor cell, the perfect soul, stands forth alone,
Expressed, unveiled, the all in all, to whom be praise.

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